





Digitized by the Internet Archive  
in 2015

# Contents for March, 1913

## EDITORIAL:

Is It Well to Set a Mark?	323
A Letter That Speaks Volumes	324

## PUBLICATION AND SABBATH SCHOOL EXTENSION:

Storm Warnings	325
Livingstone	329
That Little Pongee Gown	329
David Livingstone's Life	329

## FOREIGN MISSIONS:

Tople for the Month—Mexico	331
A Trip to Mexico	331
Oriental Features	332
Are Mexienna Worth While?	333
Christianity in Mexico	333
The Cathedral	334
Guadalupe Cathedral	336
Is Our Work in Mexico an Intrusion?	338
Pastors, Missionary and Non-Missionary	338
Need of a Pastor at Catharden	340
Missions in the Program of the Pastor	341
A Visit to Graybill Memorial School	343
The Evangelist of Tannanlipas Presbytery	345
A Christmas in Mexico	346
A Visit to the Presbyterian College of Industrial Arts	347
Christmas a Great Time in Mexico	349
A Japanese Sailor's Conversion	349
Evangelizing Awa	350
A Year's Work of the Mid-China Mission	353
The Fate of the Gods	355
The Livingstone Centenary	358
Self Denial Envelopes	359
Need of Help at Suchien	361
Going to Presbytery in North Kiangsu	361
Dedication of the Kwangju Leper Home	364
The Kwangju Girls School	367
The Arrival	369
Personalia	371
Foreign Mission Committee Meeting Notes	373
In Memoriam (Mrs. Mooney)	375

## THE WOMAN'S AUXILIARY:

A Message to the Treasurers	376
Uniform Officers	377
Oklahoma Falls in Line	378
The Christian Hand	379

## CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:

The Catholic Parochial Schools of the United States	380
The Executive Committee of Christian Education and Ministerial Relief	382
Co-operation for Efficiency	383
January Offerings	384

## HOME MISSIONS:

The Great Campaign	385
Equipment the Supreme Need	385
The Mexican Cotton Pickers	386
The Modern Saint	387
The Presbytery of Western Texas	388
"The Pass" Between Mexico and Texas	389
Foreign Mission Work in Home Mission Territory	390
An Opportunity Improved	391
Our Mexican Jerry McAuley	393
Fighting the Good Fight	394
Illness of Rev. R. D. Campbell	394
From Earthly to Heavenly Service	395
The Work of a Minister's Wife	396
A Growing Work	397
Suicidal Neglect in the Homeland	398
How New Situations are Met at the Texas-Mexican Industrial Institute	400
Treasurer's Report	401
Home Mission Program	401
Can You Tell?	402

## OUR JUNIORS:

Letting Her Light Shine	403
What Can I Do for Christ?	404
The Ranch Work	405

# The Missionary Survey's Campaign for 50,000 Subscribers

## SPIRITS TROUBLING JACK

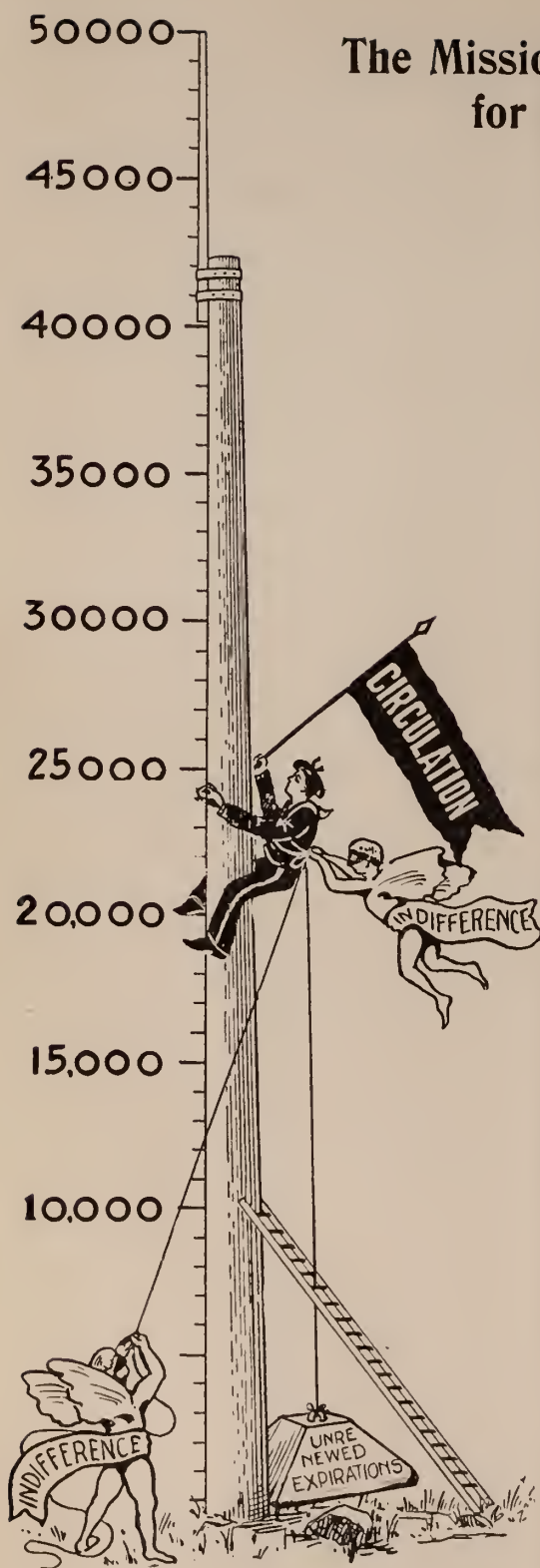
*The spirit of Indifference! He is worse than the Tetse fly for putting people to sleep!*

Three or four thousand subscribers who began with the MISSIONARY SURVEY in December, January and February a year ago are not renewing their subscriptions. How can Jack climb with such a pull-back as that? Many of his friends are working bravely, and some have accomplished remarkable results in getting renewals and new subscriptions. If it were not for these, he would have commenced a backward slide, and if he could turn loose one hand he would doff his cap to these good friends.

During January, 941 new subscriptions came in, besides 1,777 renewals. How Jack would like to leap up on that gain! But he cannot: those pesky "spirits" are in league with—with—each other to keep him down, and they have stung a whole bale of subscribers into sleeping sickness. Now they want to pull Jack down and put him to sleep.

Can they do it, Jack?

*"Not if my folks will get busy—quick"*





# THE MISSIONARY SURVEY

W. C. SMITH, MANAGING EDITOR

Volume II.

MARCH, 1913

Number 5.

Published monthly by the Presbyterian Committee of Publication,  
212-214 North Sixth Street,  
Richmond, Virginia

EDITORIAL

Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877.

## IS IT WELL TO SET A MARK?

THIS question is asked by some earnest people who really fear the Church's interest in the benevolent causes and support of the same may be diminished by naming a definite amount as the basis of operations. Objection of this kind has been heard at some of the Presbyterian conferences.

The main fear seems to be that the mark, being regarded as a maximum figure, many who otherwise might give more will stop giving when the mark is reached.

This fear springs out of two misapprehensions. The first is that the mark is a maximum, or a goal. But it was never intended as such and need not be so regarded or so employed. From the General Assembly down, through Synod and Presbytery to local church, the figure or suggestive apportionment set is a *minimum*—"try to give not less than this—as much more as you can."

The other misapprehension is that the Assembly's plan is not only a substitute for the old financial methods, but is also a substitute for all exhortation and other stimulating effort. In other words, it is offered as a machine, which, once installed, will do everything. As a matter of fact, it was never intended that pastors, officers or society leaders should relax one whit their efforts to educate the people,

and to urge support of the benevolent causes. A vital feature connected with the plan is that of systematic education, informing the people about the whole work. Some appear to think that under the new plan the causes are never to be mentioned from the pulpit. A minister actually stated to the writer a few days ago that he was now, under the new plan, deprived of preaching a missionary sermon or making an appeal for one of the causes on a Sunday morning, whereas under the old régime he had this laid upon him as a duty at stated times.

Evidently he had not made any study of the plan. There is no word in it to warrant such an interpretation. How could any plan, anyhow, prevent him at any time from preaching Foreign Missions or Local Home Missions or any other benevolent cause he might elect to edify his people with?

The new plan not only contemplates the employment by a pastor of every legitimate means, both in and out of the pulpit, to personally provoke his congregation to good works, but it also provides an excellent system of putting a large beneficence committee to work, thereby furnishing the pastor with a powerful auxiliary force which can be mightily used in the education of his people along these lines.

Again, it is said that the fixing of a figure discourages voluntary giving. This brings to mind the man who went to the woods to commit suicide; a vicious goat got after him and he climbed a tree with all haste. He did not want to die so bad after all. He did not even want to be butted a little. If a desire to make a voluntary gift can be frustrated by setting a mark, the desire is a fragile one. Putting a check on gifts is antipodal to the spirit and letter of the Assembly's plan. If faithfully put in operation for what it is worth it will wonderfully stimulate gifts to all the causes. This is borne out by the experience of churches where the plan has been given a fair trial.

Setting a mark is a most practical thing to do. It simplifies, clarifies, removes the fog of uncertainty and indefiniteness, and gives a clear, straight track for running. It is a fundamental business principle based on common sense. The consistent merchant plans his business campaign for the year. He takes account of clerk hire, bookkeepers, delivery men and teams, license, tax, insurance, rent, etc., and all other fixed expenses, and he says: "Now I must make this much to keep

from falling behind, and as much above that as I legitimately can for profit." If you should deprive that man of the right to figure and set his mark for the year he would either quit business or greatly reduce operations; and do you think for a moment when he reaches the mark that he will say: "'Tis well enough now, no more business until next year." Why, he would thereby forego the keenest enjoyment of the year's business campaign—that which was making "over and above the mark"—the profit.

We carefully plan and set marks for the financing of our business, our home affairs and every other interest in life, except that interest related to the building of God's Kingdom—there we say: 'Let the figures take care of themselves, we will provide for that as the spirit moves us from time to time.' Result—what?

What a fine thing it is for each of the Executive Committees to carefully calculate and frankly state their minimum needs for the year, furnishing the basis for a working mark in every congregation, giving definiteness to the effort and intelligent interest to the work.

## A LETTER THAT SPEAKS VOLUMES

[From a pastor whose church members number 135, and who has placed forty-two subscriptions to THE MISSIONARY SURVEY in the congregation, or an average of one magazine to every three and one-fifth members. Every home in that church receives THE MISSIONARY SURVEY. READ HOW HE DID IT.]

"Dear Mr. Editor:

"Answering your letter, I beg to say I have only done my duty. I believe a pastor should be actively interested in placing good literature before his people. I am making a great effort, not only to place the SURVEY in our homes, but missionary books—Home and Foreign. During the last three or four weeks we have placed fifty dollars' worth of these books

in the congregation, which will, no doubt, be a means of increasing contributions to the various causes.

"You ask how I secured the subscriptions: I started out determined to place the SURVEY in every home and enroll every lady as a member of the Missionary Society. This is taking, and we are to have a special meeting next Wednesday afternoon to see what has been done. The men, as well as women, are interested.

"Fraternally,

"J. P. STEVENSON.

"Centerville, Ala."



# PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at  
Texarkana, Ark.-Texas.

PUBLISHING HOUSE:  
212-214 North Sixth St.,  
Richmond, Va.

## STORM WARNINGS

A TRAVELER gazed with intense interest upon what he saw from the train window. It was a succession of typically Southern scenes on the Yazoo and Mississippi Valley Railroad, about the middle of a September not long ago. The train was southbound and sped through field after field, white with the open cotton. It looked as though the whole crop of speckled bolls had burst at once and spread their fleecy white banners to the sunshine.

But the particular point of interest was the great activity in the fields. Crowds of cotton pickers, with fast flying fingers deftly transferred the precious staple to bags hanging at their sides. Every age and condition of both sexes seemed to be represented in that "flying squadron" of harvesters which each farm presented to view. The traveler noticed that the homes looked deserted, even the school houses temporarily closed—every available hand, from old age down to the little children, had been thrust into the fields. Horses

and mules grazed comfortably in the meadows, or stood around the lot—another mute evidence of concentrated human effort in the cotton harvest, for nobody had time to ride or plow or drive now.

A man got on the train at one of the stops and took his seat by the traveler, and a conversation ensued. Turning to the new passenger, the traveler inquired: "Why such great haste to gather the cotton? The staple is not perishable, is it? Why, I notice that even the school children and old men and women have been drafted into service. Is the matter so urgent as that?"

"Yes, sir, it is quite that urgent. Yesterday the United States Weather Bureau sent out a bulletin stating that a storm was gathering down in the Caribbean Gulf which would likely make its way through these parts about day after to-morrow; every farmer has heard the warning and is putting all the available pickers in the field, even the babies and





old folks, in order to get his crop, or as much as possible, under shelter before this Equinoctial gale hits our section."

"But," said the traveler, "cotton is not lost by getting wet, is it, and even if it should fall out of its open boll upon the ground, it would still be gathered and sold for a good price, would it not?"

"You evidently do not understand about cotton," said the man; "it is of the utmost importance to gather it clean. Rain on the open fleece gives it a dull bluish tinge and takes away its lustre; rain also spatters the stain of the soil on the open cotton hanging low on its stalk; wind and rain together beat it out upon the ground and there it becomes trashy and fouled with the slime of the soil. Even that which is picked up is greatly impaired by weakened fibre and discoloration, making it take a low grade and bringing a low price in consequence. Often these low grades are a 'drug' on the market, and cannot be sold except at great sacrifice to the farmer. But the saddest fact is that cotton, valuable though it be, is rarely gathered from the ground. The white 'lock' once beaten to the muddy or sandy earth and soiled, remains there and rots. So you see there is urgent need of haste, or the farmers would sustain great loss; and under such circumstances he subordinates every other interest on the farm to the saving of his cotton."

About that time the train stopped longer than usual at one of the stations,

and seeing no passengers getting on or off, the traveler inquired about the delay.

"Express," was the laconic reply of the porter as he passed down the aisle.

The traveler turned an inquiring look to his communicative seat mate.

"Yes," said the man, "there is always heavy express business on this train. It is the local out of Memphis, and brings the whiskey packages from the 'direct-to-the-consumer' distillery houses at St. Louis, Cincinnati, and Memphis. You see this is a prohibition State and we have to have our whiskey shipped in from the outside. The express company makes it very convenient. They deliver the whiskey, collect the money for it, and make returns to the distilleries. It takes two express cars each day on this train, and sometimes three just before holidays, to distribute these 'GLASS—HANDLE WITH CARE'—packages along the line. That is why our train is late. It is late every day now; they can't make the schedule with this heavy express business; the stops at stations are too long."

"I suppose these shipments are confined to persons above a certain age limit, are they not?"

"Yes, I believe there is some sort of a ruling of that kind, but it cuts no fig-





Here is a group of children in the Mountain Orphanage at Balfour, N. C., under the care of Asheville Presbytery. These little waifs are picked up here and there in the mountains—no known parents. A correspondent writes: "A little girl was found in a pile of straw in the field and carried to this home; she is developing into a sweet young woman, full of promise for a useful life. Another little girl who had found shelter in a number of rough places was given into our charge. On the way she asked us, 'Will I have a good home? We assured her she would. 'Then I will not be cuffed about any more, will I?' She has thoroughly enjoyed here what she never knew before, the privileges of a sweet Christian home." Mr. and Mrs. Temple are like father and mother to these little ones.

ure. The boys and young men consume a great deal of this 'bottled goods.' Negroes and unprincipled white men act as consignees for them. They have no difficulty getting it when they want it, and in any quantity they can pay for."

The traveler meditated. He could not help associating the Equinoctial gale that threatened the cotton with the infinitely greater menace that threatened the youth and young manhood of that section—not only threatening, but actually sweeping across that fair land now, spreading its curse and its blight wherever it touched—and what locality was exempt?

This was not the only threatening evil—it was just one of many that honeycomb our social life, being used of the devil to despoil.

Again he thought of the cotton. Oh, if the young people of that section, just budding into manhood and womanhood,

could only be gathered into safety, too, before the storm of temptation should strike; before the lustre of purity and innocence should be dimmed, or the moral fibre should be weakened! True, it would not necessarily mean they would be lost altogether, but stained—*degraded*! Oh, think of it, impaired and made unfit for the great possibilities of citizenship! Just when the great advancing Kingdom of God needs new and increasing numbers of recruits, to think that the oncoming generation are claimed and sought by the despoiler, while God's people sleep!

Surely every other interest might well be subordinated to the saving of this priceless harvest.

A little further on, a man got on the train and sat across the aisle. He was a thoughtful looking man and began to scan and count a list of names in a little book. The traveler wanted more information. He introduced himself to this





Rural beginnings of great possibilities.

new fellow-passenger. An earnest conversation followed. The man was a Sunday School missionary. It was Monday. He had just spent two weeks and three Sabbaths in the neighborhood. He had organized a Sunday School in the public school house with fifty-six enrolled members to begin with. He had induced a Christian layman to take up the work as superintendent, though it involved a trip of five miles to get to the place of meeting. He had drawn others into service as teachers and officers. He had sought out many boys and girls in the district, and they had come and enrolled with the new Sunday School. The older folks, too, had responded to the invita-



Young Americans.

tion, and the organization had started off well. Everybody was becoming interested, though not everybody was coming yet. Now he was on his way to see the Home Mission chairman of the Presbytery to arrange, if possible, for regular preaching there; and some had actually been bold enough to talk about building a church! The Sunday School missionary was very cheerful over the prospect.

The contact was like an antidote to the traveler's gloom. Here, then, was the solution. The Word of God, with some



The Mountain Orphanage at Balfour.

man to plant it and cultivate it, with some one to show the few earnest Christians of a neighborhood how they can propagate it and bring its regenerating influence and its saving power into their community, to set up a fortress of defense, as it were, whither tempted ones might flee, or be gathered, against the coming of the storm.

"So shall my Word be," saith God; "it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it. For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."



Developing into useful citizens.

The Executive Committee of Publication and Sabbath School Extension have, during the present Church year, through contributions of the churches, supplemented by the Committee's earnings, shared largely in the support of fourteen

Sunday School missionaries. This pioneer work is bearing good fruit. It is graciously drawing lay workers into service, and developing them as leaders. *It is discovering and saving lost sheep.*

The only sad note of it all is that many applications for help of this kind have to be turned down on account of the lack of funds. Every Presbytery should have its Sunday School missionary and doubtless every Presbytery could have one, with such help through the Committee. The General Assembly authorized the committee to ask for \$30,000 from the churches for this purpose during the present church year, ending March 31, 1913. This month (March) is the one assigned by the General Assembly for offerings to the Sunday School extension cause in such congregations as have not made definite provision through the Every Member Canvass plan.

"He gives twice who gives quickly."

## LIVINGSTONE

On the front cover of this number there is a likeness of David Livingstone, called by some "The John the Baptist of Africa." This being a Sunday School extension number, ordinarily we would have a picture at the front representing some phase of that progressive work, but this month also being the centennial of David Livingstone's birth, an event being celebrated by Christians of all lands, we are glad to devote the space to his picture.

Besides, the great explorer-missionary's life furnishes many parallels to the great work of establishing and maintaining mission Sunday Schools in the destitute places of our own country. It requires a great vision, great faith, great perseverance, great tactfulness, great consecration and real sacrifice of self, to *successfully* pioneer with a mission Sunday School. Livingstone's life was an exemplification of these qualities.

## THAT LITTLE PONGEE GOWN

The first edition of this interesting booklet by David Patrick McMillan, was soon exhausted, and there followed such an insistent demand that the Texarkana branch of the Publication Committee has printed a second edition. Orders can now be filled from that point or from Richmond. All proceeds, over and above the cost of publishing and delivery, will be donated to Miss Dowd's Home for the unfortunate Japanese girls, at Kochi.

Price 50 cents, postpaid. Order from the Presbyterian Committee of Publication, Texarkana, Ark.-Tex., or Richmond, Va.

## DAVID LIVINGSTONE'S LIFE

Here is one of the most remarkable book bargains of the year—A Life of Livingstone, by Dr. Arthur Montefiore-Brice, F. R. G. S., for 50 cents, postpaid. It is tastefully bound in cloth and copiously illustrated. The story is simply told, so that young people can get it all; at the same time the most profound reader will enjoy it. The great revival of interest in Livingstone, occasioned by this, the centennial of his birth, has created widespread demand for Livingstone literature. Dr. Montefiore-Brice's work authoritatively presents the wonderful life in the charming setting of his lucid style. Order from the Presbyterian Committee of Publication, Richmond, Va., Texarkana, Ark.-Tex.



Popocatepetl 17,782 feet high.



# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 Fifth Avenue, North, Nashville, Tenn.

## TOPIC FOR THE MONTH—MEXICO

THE hope of the restoration of peace and quiet in Mexico seems to be indefinitely postponed. We can but hope, however, that the Federal Government may gradually gather strength and favor with the people to an extent that will make it possible to hunt down and finally dispose of the marauding bands scattered over the country, which are attempting to dignify themselves with the name of "revolutionists." The leaders of these bands, it seems to us, can no longer make any plausible claim to be considered as patriots. No one of them has promulgated any platform possible to be carried out should he come into power that looks to the betterment of the general situation. Meanwhile millions of dollars' worth of property is being destroyed, the country is being impoverished and hundreds of lives of ignorant and foolish followers of these ambitious "revolutionary" leaders are being sacrificed every few weeks for no good purpose whatsoever. We do not wish to see the re-establishment of a régime exactly similar to that which Diaz maintained for thirty years, but we trust that some man with the ability and force of Diaz may soon be raised up to grapple with the tremendous difficulties of the situation and to inaugurate a régime which will bring to this distracted country the one blessing which did characterize the rule of Diaz—namely, the blessing of peace.

### A TRIP TO MEXICO

When peace is restored, we would most cordially recommend to those who are contemplating a foreign tour, both on the ground of economy and of the general interest of the tour, a visit to Mexico. By taking advantage of the tourist rates periodically offered by the railroads, the necessary expenses of a month's visit may be brought well within \$250. One can board a Pullman library and observation car in Memphis or St. Louis and make the journey without change, and with all the most up-to-date comforts and conveniences of travel, to the city of Mexico.

In that city he can find comfortable and reasonable entertainment at hotels of either native or American style, as he prefers, with easy means of transportation to hundreds of nearby points of



Castle of Chapultepec.

interest, and the likelihood of meeting American friends who will be delighted to see him and to show him the most abounding hospitality. We do not believe there are any more beautiful views on earth than those to be seen from the brow of the hill on which the castle of Chapultepec stands, nor is there any more picturesque and interesting national public building than that famous castle in which are gathered relics of all the phases of Mexican history from the days of the Montezumas on down through those of Cortez, Santa Anna, Maximilian, Jaurez



Pyramid of Cholula, Popocatepetl and Ixtaccelhuatl in distance.



Another view of the Castle of Chapultepec.

and Diaz, to those of Medero, the present occupant. Of overpowering grandeur is the view from this point of snow-clad Popocatepetl, "the smoking mountain," and his companion Ixtaccelhuatl, "the woman in white." The legend is that these were once living giants who, as the penalty of some crime, were changed to mountains. The woman died and the contour of her body, covered with snow, can be traced on the summit of the smaller peak. The man was condemned to live forever and gaze on the sleeping form of his beloved. At times his grief becomes uncontrollable and he shakes with great sobs and pours forth tears of fire.

### ORIENTAL FEATURES

After crossing the Rio Grande on this journey one not only finds himself in a country which has the most pronounced foreign aspect, but he will immediately recognize that all his surroundings are of an Oriental rather than an Occidental

character. About forty per cent. (using round numbers) of the present population are pure blood Aztec Indians, about twenty per cent. are more or less pure blood Spanish, and the remaining forty per cent. are Mestigos. The Spanish element is mainly found in the larger cities and is very little in evidence in rural districts and the small towns and villages through which we pass on our journey. While it has been found impossible to gather actual historical evidence of the origin of the native Indian population, (whom we call for convenience Aztecs, but among whom are the remnants of many other kindred aboriginal tribes) one who has visited China and Japan needs only a glance at them to be absolutely assured that they are of Mongolian origin. The yellow skin and straight black hair and high cheek bones, and even occasionally the almond eyes, stamp them as close blood relations to the people of the far East. We believe that if a half dozen Japanese coolies and a half dozen Mexican peons taken at random were dressed in the same style of clothes and jumbled together it would be almost impossible for an American to separate them again according to their nationality. How and when they got across Behrings Strait and made their way down the Pacific coast and finally into Mexico and South America, is a mystery for which those interested in ethnological questions will hope in vain for a solution. Dr. G. B. Winton in his book, "A New Era in Old Mexico," says: "The domestic animals, the utensils, the pastoral atmosphere and phraseology, the manner of building houses, stables, granaries,

sheep-folds and the like, are all so similar to what obtained in Palestine two thousand years ago that a visit to Mexico serves as an instructive commentary on the Bible." But these special features are common to nearly all Oriental countries as well as Palestine.



On the way to market in Mexico. Observe similarity to Korean carrier.

### ARE MEXICANS WORTH WHILE?

The average Mexican peon is a person without ambition, initiative or energy. He has lived for a long time in his present apparently hopeless condition of poverty, ignorance and superstition. This condition, however, is the inevitable result of the peonage system under which he is and is not the sign of an unchangeably worthless character. Give him a chance of bettering his condition and the

ambition to better it resulting in an immediate access of energy and enterprise will appear. Sorry as his record in history may be it is not without some things to his credit. He threw off the Spanish yoke a hundred years ago by his own unaided efforts. He dealt with Maximilian fifty years ago in a fashion that has permanently discouraged any other seignior of European royalty out of a job from seeking employment in Mexico.

Occasional heroes, patriots and statesmen have arisen from the native Aztec people, showing that this people is not naturally devoid of capability and of traits of character that make them worth trying to save. It is said that General Grant on returning from his journey around the world expressed the opinion that the greatest man he met on all his journey was Juarez, the full blooded Aztec President of the Mexican Republic. While there might have been some deficiencies on the moral side of the character of Diaz, he was certainly a great man in respect of intellect and force of character. It is our belief that Mexico only needs the enlightenment of her people and the bringing of them under the power of the true Gospel to insure her a great future as one of the sisterhood of free and enlightened nations.

### CHRISTIANITY IN MEXICO

The method by which Christianity was introduced into Mexico differs about as widely as possible from anything that could be suggested by the precept or ex-



Agriculture in Mexico, a la Egypt.



ample of the Apostolic Church. In the year 1517 an adventurer by the name of Hernandez de Cordova sailed from the island of Cuba, accompanied by one hundred and ten men, one of whom was a priest by the name of Alonzo Gonzales. On landing on the coast of Yucatan a battle with the natives ensued, in which fifteen of them were killed and two were captured. In the intervals of the fighting the priest Gonzales despoiled a temple of its idols and other furniture, and when the battle was over this temple was made a Christian church and dedicated to the Virgin of Remedios (Our Lady of Suceor), by whose favor the victory over the barbarians had been gained. This virgin became henceforth for the Spanish the patron saint of Mexico. "Herein," says the historian Janvier, "after being duly catechized and purged of their sin and idolatry the two captive barbarians were made Christians, being baptized Melehor and Julian. And this was the first Christian church and these were the first Christian converts that ever were in the continental parts of the new world."

Perhaps the most monumental instance of what is sometimes called "cheek" in all history is that Cortez should have proclaimed his invasion of Mexico, with its accompaniments of devastation and butchery, to be a missionary enterprise. He sailed from Cuba under the protection of St. John and St. James. On his standard blazed a red cross embroidered with gold. In response to his appeal the Emperor of Spain sent twelve missionaries, who arrived in June, 1524, and who were called "the twelve apostles of Mexico." Says the historian Vincent Palaeo: "The conquered natives looked upon their conversion to Christianity as a necessary consequence of their defeat in battle. They also came to the conclusion that conversion and baptism were the most powerful shields behind which to protect themselves from further cruelty. They, therefore, entered the towns *en masse*, asking the missionaries to baptize them." The rite had to be performed wholesale, of course, and some of the priests boasted

that their ordinary day's work was from ten to twenty thousand souls. In the course of a few years, after the Spanish occupation, the sacrament of baptism had been administered to more than four millions of the people. We have no recent statistics, but from a table published in 1895, we find the number of churches given as 8,820, and the number of baptized church members as 9,800,861. The character of the Christianity thus established has not essentially altered up to the present day, and has been not unjustly described in the statement that "Christianity, instead of fulfilling its mission of enlightening, converting and sanctifying the people, was itself converted. Paganism was baptized and Christianity was paganized." And that is why we are in Mexico with our missionary work to-day.

### SOME OBJECT LESSONS

Our suggestion heretofore has been that those who have any doubt of the propriety of Protestant missions in Mexico should pay a visit to the two great cathedrals in the capital city, where, in the broad light of day, and before the eyes of any person who wishes to observe them, the things which the Church of Mexico serves up to its adherents in the name of Christianity are exhibited.

### THE CATHEDRAL

Perhaps "The Cathedral" of Mexico City is, all things considered, the most imposing religious building on the continent. Millions of dollars wrung from the hard earnings of the impoverished devotees of the Mexican Church through a period of 300 years have gone into its construction and furnishing. There is no space here for any elaborate description of it, but a description of it such as may be found in any Mexican guide book is well worth reading. On a visit to this cathedral in the year 1910 we saw in a shrine near the great altar an image of the Virgin, on which were hung silver images of

hands, feet, arms, hearts and other organs of the human body. These trinkets had been purchased at a stall in the temple enclosure for twenty-five cents each by persons who had ailments affecting any of the organs mentioned. These were then brought to the priest who ministers at this shrine to receive his blessing (for which we heard he also charged another twenty-five cents) and then be hung by him on the image of the Virgin. The worshipper was then made to believe that through the priest's intercession he would in the space of two weeks' time be healed of his malady.

Another shrine in this cathedral is that of St. Benito da Palermo, the patron of wives with cruel husbands. His arm is outstretched and on it are always to be found hung a number of black ribbons of various lengths. The priest tells the unfortunate wife who resorts to him to measure her husband while he is asleep and bring the measure to him. He takes

it, blesses it for twenty-five cents and hangs it on the arm of the Saint with the promise, so we were told, that in two weeks' time the cruel husband would either reform or die.



Chapel of St. Joseph, the Cathedral, Mexico City.

Another shrine is that of St. Ramon Nona, the patron of liars. His lips are padlocked and those whose consciences are troubling them on account of lies may confess to the priest who ministers at



Carlotta and Maximilian.

this shrine with the assurance that their secrets will never be betrayed, provided always that the proper fee has been paid.

A member of the party who had been addicted to profanity in his youth said that he had real difficulty in restraining himself from "breaking loose" on this clerical impostor as he saw him thus playing upon the ignorant superstition of the people in this money-making enterprise, the results of which were supposed to go into the coffers of the church, but a generous proportion of which, no doubt, found its way into his own pocket.



Carved Door of the Cathedral, Mexico City.

### GUADALUPE CATHEDRAL

The most interesting of all Mexican cathedrals is that of the Virgin of Guadalupe, who is the patron saint of the Mexicans as distinguished from the Virgin of Remedios, who is the patron saint of the Spaniards in Mexico. The images of these two rival virgins were displayed on the respective standards of the Mexicans and Spaniards in the War of Inde-

pendence. There is a legend which may be found in all the histories and guide books of how, on the spot where the Guadalupe Cathedral now stands, this virgin appeared to a devout Mexican and sent by him a message to the archbishop that she desired a church to be erected on this spot in her honor. The sign which finally convinced the archbishop of the genuineness of the message was that when the devout Juan carried him folded in his blanket some flowers which, at the virgin's direction, he had gathered from the top of a barren rock near by, where no flowers could naturally be supposed to grow, and emptied them at the Bishop's feet, there was found painted on the blanket where the flowers had been a life size picture of the virgin. It is to the credit of the Popes of Rome that for two hundreds years they hesitated to give their official sanction to the genuineness of this miracle. But at length, in the papal bull



Chapel over the famous Healing Well, Guadalupe Cathedral.

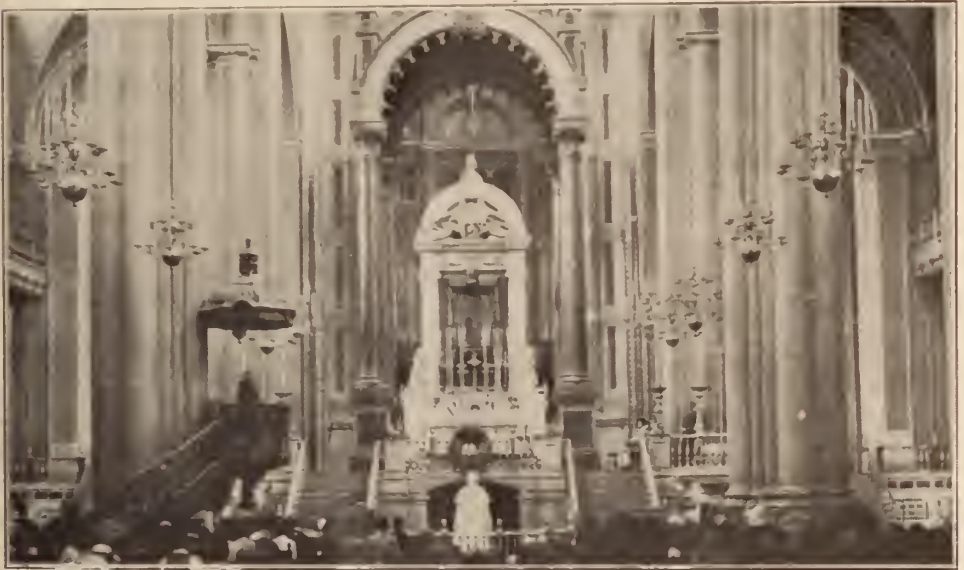


of May 25, 1754, the confirmation of the miracle was accorded and the festival of December 12th, from that day to this the most imposing and widely celebrated of all the Church festivals in Mexico, was instituted in honor of the Virgin of Guadalupe.

The image of the virgin stamped on the famous blanket now hangs in a gold frame over the great altar in the cathedral, and

train. The wagon is knocked to flinders. One mule lies on one side of the track and the other on the other side. The man, however, stands on one side looking with an expression of adoration on a vision of the virgin of Guadalupe, who appeared just in the nick of time and saved him from destruction.

Another picture is that of a house being shaken by an earthquake; the furniture



Great Altar in Cathedral of Guadalupe.

thousands of pilgrims, some tramping hundreds of miles and carrying their children on their backs, come yearly to the city of Mexico and the great cathedral to worship before it.

The peculiarity of this virgin is that, as she "appeared" to Juan Diego, so she has a way of "appearing" at critical times for the help of those who believe and trust in her. The walls of one room in the cathedral are hung with pictures illustrating how she has thus helped her votaries in times of peril. One of these pictures is that of a wagon and its occupant being run over by a railroad

is toppling over and the inmates are in imminent danger of being crushed by the falling walls, but they are saved by the timely "appearance" of the virgin.

Another picture is that of a man who, as he says, in the grateful lines in which he has written his story underneath the picture, is "being attacked by a furious animal." The animal intended to be represented in the picture is evidently a deer, but might easily be taken for another cognate animal of a more common-place character and more domestic habits. The man is represented as looking back over his left shoulder with a

frightened expression at this animal, who is charging him from the rear, the consequences of which charge would manifestly have been disastrous in the extreme but for the timely "appearance" in his behalf of the Virgin of Guadalupe, who is benignly looking down upon him from above.

These pictures purport to have been hung on the walls of the cathedral by the grateful beneficiaries of the favors received. The historicity of the incidents thus immortalized is not questioned by one in a thousand of the devout votaries of the virgin who visit her shrine.

It is because things like these are still going on under the sanction of the Church in Mexico in the name of the Christian religion that we are also there with our Protestant missionary work.

#### IS OUR WORK IN MEXICO AN INTRUSION?

It is a great mistake to suppose that our Protestant work is looked upon by the best people of Mexico as an intrusion. There is, of course, a great deal of prejudice among the poorer classes, who are under the domination of the priests, but the more intelligent people are always friendly with our missionaries and appreciative of their work. When we were in Mexico two years ago for the purpose of locating a Mission school, we found sharp competition between the different towns visited and were besieged at every point by delegations of distinguished citizens, who not only came to present the claims of their respective towns, but also in every case accompanied their appeals with subscriptions of money to help in putting up the school building. The town of Montemorelos, where the school was located, has offered to donate a beautiful square in the heart of the town, worth not less than ten thousand dollars, for the purpose of a girls' mission school on condition that we would erect on this lot a building costing not less than ten

thousand dollars. When we were in Mexico City looking after the legal status of our Industrial School, the Minister of Education assured us that he would interpret the laws of Mexico in the most liberal way possible for our benefit, for, said he, "the work you propose to do in your Industrial Mission School is the thing of all others that we are most anxious to have done for our Mexican people."

For all of the above reasons, we hold it to be the urgent duty of our Southern Presbyterian Church to press forward with energy in the work which she has undertaken, to give the pure Gospel at the earliest possible day to the five hundred thousand people for whom she has assumed responsibility in the two States of Nuevo Leon and Tamaulipas of our neighbor republic of Mexico.

#### PASTORS, MISSIONARY AND NON-MISSIONARY

With the consent of the author we are reprinting in a somewhat abbreviated form the splendid article recently published by Dr. D. Clay Lilly in *Men and Missions*, on the subject of "Missions in the Program of the Pastor."

We feel moved to continue the discussion with a few observations on the topic at the head of this article. Are there any non-missionary pastors in our Church? If the idea of a pastor is that he is a man in charge of a church, and if the church be an institution whose only reason of existence is to evangelize and Christianize the world, then such a thing as a non-missionary pastor ought not to be even a supposable, much less an actual phenomenon.

It is a fact, however, that not every one who bears the official title of pastor is really in charge of the congregation over which he has been placed. In some instances the relation has been reversed and the congregation is in charge of the pastor. They take care of him and he conducts stated services for them, but is

not in any sense their leader. We have never known an instance of this kind, however, in the case of a man who was filled with the missionary spirit.

Also, as we look out on the actual situation, we are confronted by facts like these. Of the thirty-three hundred churches in our denomination, more than a thousand each year report no gifts to missions, and there are at least five hundred more whose gifts to anything outside of their own bounds are a negligible quantity. This means that these churches not only receive no outside stimulus to give, but that they were not even presented with the opportunity of giving. Some of them are vacant churches, but not all. And in every case of a non-giving church that has a pastor or stated supply, that pastor or supply stands convicted, *ipso facto*, of being non-missionary.

There is circumstantial evidence also that an arrangement exists between some pastors and their congregations (and most of these are congregations in which there are a considerable number of well-to-do people) under which presumably in consideration of generous help for some local interest, or it may be of a sufficient contribution to missions to save the church's face, the pastor undertakes to shield them from all annoyance on the part of the representatives of Church causes or other outside institutions needing help. There may be circumstances under which such arrangements are justifiable and even necessary, but as a general rule our judgment is that it is not missionary pastors who enter into them.

Read carefully what is said in Dr. Lilly's article with reference to the different parts played in the missionary enterprise by different churches of the same general character under different pastors, or by the same church at different times under different pastors. The facts of the case force us to the conclusion, however reluctantly we may come to it, that there are some non-missionary pastors in the Church.

With reference to all such we do not hesitate to say, and we say it more in sorrow than in anger, that it would be better for the cause if every pulpit occupied by one of them were vacant. The non-missionary pastor may be energetic and enterprising, and may keep his congregation busy doing many things, but he will rarely ever be found leading them along any line of real spiritual work. Not only will he not do the thing that a true pastor is placed over a congregation to do; he makes it impossible for those things to be done at all. He occupies a place which, if he did not occupy it, some one else might occupy that would do the required work. Like the barren fig tree, he is not merely fruitless, but he also "cumbers the ground."

Thank God for the large and increasing number of men in our ministry who received a missionary impress during their seminary course and who, as soon as they are installed as pastors over churches, are found giving anxious thought and earnest prayer and laborious days and nights to the practical problems that have to do with the accomplishment of the Church's true mission of soul-saving and world redemption.

Enter the library of one of these pastors and you will find on his book shelves and on his study table, at least, enough of the literature of missions to enable him to have an intelligent idea of the subject. The spirit of missions dwelling in him will not leave him content to remain in ignorance of what God has been doing through the ages and is doing now in fulfillment of His promise to give to his Son the nations for his inheritance. It will make him wish to know, and to have at hand the means of knowing, something of the achievements of missionary heroes, ancient and modern, and what remains to be achieved, and how his part in the things to be achieved will be made the largest possible.

Listen to the preaching of a missionary pastor and you will find that he will not occupy much time with the "topics of the



day," for he will feel that the time at his disposal is all too short to admit of any satisfactory discussion of *the topic of the ages*, namely, how to hasten the realization of the ideal which may be said to be the very sum and substance of the Bible out of which he preaches—Christ for the world and the world for Christ.

Talk with the missionary pastor about his plans and you will find that the one thing which rests upon his heart continually and for which he is continually seeking to find the most effective and practicable means and methods is how to lead his people into the largest sympathy

with and the greatest possible helpfulness in every branch of the Church's missionary work.

It is the missionary pastor who is the key to the situation in every problem that confronts the Church in every department of its work. In one's equipment for a successful ministry ability and scholarship and eloquence of speech are things of great importance, but they are not the things of first importance. The thing of first importance is, first, last, and all the time, a genuine baptism with the spirit of missions, which is the spirit of Jesus Christ.

## NEED OF A PASTOR AT CAIBARIEN

ELOISE WARDLAW THOMSON.

**I**T SEEMS difficult for our Southern Presbyterian Church to realize the necessity of sending reinforcements to the Cuban Mission.

In the last year or two we have lost three missionaries and their wives and their places have not yet been filled.

Cuba is so near the United States—only six hours from Key West—that volunteers think of it as "too easy" a place to go to, preferring the romantic dangers of the more distant fields. But we find in Cuba peculiar hardships and endless opportunities for sacrifice.

It is not pleasant during the rainy season to have to choose between a room with no light or air, and the same room with open window and flooded floors.

Those looking for adventure will find it in nocturnal visits from frogs and crabs, while ants, scorpions, mosquitoes and lizards have never heard of drawing the color line, but sit at our tables, share our beds and take refuge in our kitchen utensils.

Of course, these are merely details. But if it is discouragement you want, you will find it in profusion.

When you have worked week after week, month after month, in some instances year after year, with a family who seems to be interested in the Gospel, and just as they are, it seems, on the edge of conversion, to have them all grow cold and indifferent because one of the girls has a sweetheart who does not approve of Protestants, then you know something about real disappointments.

I had one old member of my home department in Caibarien, who had had nearly enough religious instruction to make her a preacher or, at least, a ruling elder. Missionary after missionary had labored with her, but none of us ever seemed to penetrate the surface. If she had been rude to us so that we could display our Christian virtues, or had argued with us, it would have been so much easier. But she loved to have us read the Bible, pray with her, talk to her and pray for her; she agreed with everything we said,

confessed and denied not that Jesus is the very Christ, and that neither the Virgin nor the saints could aid in her salvation, and yet through the open door of her bedroom are still visible her altar, her crucifix, and her images.

It is difficult to work with people who have held for many years merely the hollow shell of religion; they do not care to know that they have lost the kernel.

To them, having been baptized means that they are Christians, despite the fact that the only notice they may have taken of the ceremony was to spit out the salt, or sneeze when sprinkled with holy water.

There are, of course, many who have with gladness received the Word, and have stuck to it despite the jeers of their friends and petty persecutions of their families.

When we see in our own homeland many flourishing churches wither for lack of a pastor, in a few months, we have cause to admire Caibarien, a church without a building, without a pastor, which has for so many years held its head above water, depending on the efforts of

its uneducated laymen and the charity of one or two neighboring churches for some one to lead the services. It seems to me a pastor of their own.

Despite the lack of suitable equipment and the necessary number of teachers, the Caibarien School is doing splendid work, nearly all of the school children being members of Sunday School and regular attendants of the evening services.

The building in Caibarien in which we hold our services opens right on the street; above us the municipal band holds its practices, Wednesdays and Sundays especially; below us there was last year a political club which held its rallies Sunday night; in front of us surged the overflow of the political meetings, those who wished to hear the band and those who wish to see (I can hardly say hear) the Protestants at mass. The preacher could hardly raise his voice above all the confusion.

This year I have heard that the new mayor makes his police keep the streets quiet, but still we need a church, and we need a pastor.

*Bell Buckle, Tenn., Jan. 8, 1913.*

## MISSIONS IN THE PROGRAM OF THE PASTOR

REV. D. CLAY LILLY, D. D.

### THE NEED OF LEADERSHIP

ONE means no disrespect to a congregation of good people when he says that they need leadership. If ten men of equal intelligence and devotion should unite to do a certain work they would need at once to choose one of their number to lead them in the enterprise.

The power of the individual church needs to be unified and directed. It can no more become efficient as an unorganized or undirected mass than could an army of men win a battle without officers, tactics or plans. The one man on whom this organizing, training and directing rests is the pastor. He is called to it. He is trained for it. He is chosen as

pastor with that expectation. He has time for it. His people await his movements. He is the one man of responsibility and influence. For him to fail in this is to fail in a large part of the duties of the sacred office which he occupies.

### THE DUTY OF LEADERSHIP

His is the *duty* of leadership. I have never heard this truth stated more pithily than in the words of Dr. McLain, of the Christian Mission Board, who puts it in this way: "The pastor is the shepherd of the flock and not its pet lamb." The shepherd is to direct the movements of the flock in addition to ministering to them.

Jesus had a great message for men. But He had also a great method. His method was to enlist, to train and to set men to work. The "Good Shepherd" was the radiating center of a tremendous activity. He put men to work, sending them into the villages and regions round about. He directed another and a larger company to the near-by fields awaiting them. He put His whole Church face to face with the world-field. Do not lose sight of the splendid method exhibited in this training and directing of His followers. The undershepherd must do as best he can these same great things.

#### THE POWER OF LEADERSHIP

And when he undertakes great things he usually succeeds. The people in two churches of the same general type are very much alike in character. But being much alike in character, they may vary much in their activities in the church. This is due almost wholly to a difference in their pastors. The pastor will succeed if he tries. The church will suffer unless he makes the attempt. This cannot be stated too often or too strongly.

#### THE PASTOR'S IDEALS FOR HIS CHURCH

Woe to the pastor who does not believe in his people and cherish ideals of nobler things for them. He ought to think and plan far ahead for them, and set a high standard to which he advances them steadily year by year. Many pastors fail because they never have clearly in their own minds what they want their people to do. We should picture to ourselves the features of the ideal church and then set to work earnestly and systematically to realize these ideals in our congregations.

#### MISSIONARY CONVICTION

The pastor's task is to produce *missionary conviction* on the part of his people, so that they will act from their own convictions and not simply in response to his appeals when they offer gifts of money and life. Missionary enthusiasm has more than once in the history of the Church risen high and then subsided. This has happened because the Church was only following its leaders and not growing in the power of its own convictions. If the present great missionary movement is to go on to the conquest of the world it must act on the knowledge and interest and conviction that are within its own heart.

In producing this missionary conviction in the hearts of his people, the pastor is not shut up to any one method; but he is shut up to the use of some method. He must feed

them upon the great missionary principles in the Word of God, and he must teach them the great missionary facts as they have been wrought out in the extension of the Kingdom. There are so many valuable books on these subjects, and they are so well known to pastors that it is not worth while to name them; indeed, the whole matter of developing missionary interest has been reduced to a science. For any pastor to be ignorant of all this is to confess himself hopelessly behind the times.

#### OVERCOMING DIFFICULTIES

Speaking from the standpoint of a pastor and of one who is actually attempting to do some of these things, I know how many obstacles there are in the way. The people are busy and they are tired, and they are indifferent and prejudiced, and no rigid rule for procedure can be given, but many adaptations of usual methods are open to the pastor. He may do as one of my friends has done in bringing his church to its highest missionary efficiency: he may preach on missions earnestly and powerfully until men who had no interest in it began cordially to support the work. A railroad man who could get only occasionally to his church sent him a contribution to missions with the message: "I get to church only about once a quarter, but it seems every time I come you are preaching on missions. Here is my gift to help on the cause."

Another friend who was called to a church which had neglected its missionary duty held a missionary revival, having a whole week's preaching on missions by a visiting minister who came to his assistance. This was followed by personal work, and the church came up rapidly to its larger duty.

I have known a pastor to organize his mid-week prayer-meeting into a mission study class, having the congregation purchase the books and leading all to study together some country or some subject in a most profitable way. This was followed by a considerable increase in gifts and by volunteers for work at home and abroad.

In another instance the prayer-meeting was used as the assembly service, and after a brief devotional period the congregation was separated into groups for the study of missions.

Another pastor holds in his church from time to time a missionary institute, in which he is assisted by missionaries at home on firmlough and by leading missionary advocates. His people give liberally to missions as a result.

Another pastor aroused his official board to its missionary obligation by serious conference with them, and then they went out to awaken the church by personal approach and conference with individuals until the whole congregation joined the forward movement.



These are some of the ways by which I have known pastors to overcome the difficulties of getting missionary information into the minds of their people. They illustrate the principle that there is always a way to do this if we are serious enough in our purpose.

If the pastor will once definitely and personally assume the responsibility for the missionary awakening of the people, he can find a way in which to accomplish it. It may be a way no one has ever used, but suited to his particular needs, and if it be chosen in wisdom and wrought out in love it will succeed.

#### THE PASTOR AND HIS NEW OPPORTUNITY

The modern missionary movements are big movements, and every one of them opens wider the door of opportunity for the pastor. There was never a time in the history of the Church when it meant so much to be a pastor. This is the imperial age of the Church—imperial in the best sense, that the Church is learning to think imperially and to undertake imperially. The Church is becoming acquainted with the bigness of the task and getting used to doing the big things of the task. The devoted women are better organized and more efficient; the men are ready to listen and are willing to be led, and the awakened young people are grandly offering life for the great work. It is a big day for those pastors who can discern the signs of the times.

The pastor can busy himself with big enterprises. He will fail to interpret the age and fail to arouse its attention unless he has a great message calling to duty and service. This is an age of giving and serving—an age of practical Christianity. The beauty of missions is that it is the highest type of practical service. The pastor will have no difficulty in arousing interest in missions if he will take

the trouble to show what the missionary enterprise really is. He gives winning power to his idea when he shows that it is big, heroic, vital, practical.

#### THE PASTOR'S PRAYERS FOR MISSIONS

Usually the weakest part of the pastor's missionary propaganda is the treatment given to prayer for missions. Definite intercessory prayer in public is so rare that we are a little surprised when we hear it at all. Perhaps the weakest part of a pastor's prayer is its intercessory part. This may be the part to which he devotes the least preparation or thought. A few set general phrases are used over and over again, when there are a multitude of definite needs which he might remember with his people before the Lord.

#### THE TIME FOR ACTION

Those who know the missionary enterprise most intimately labor for it most devotedly. The time of ignorance for many in the Church has passed. The time of doubt has passed. The early Church, to whom was given the great commission, might have been amazed at its daring and wondered if they heard aright—but we know the possibility of going on to the evangelization of the world. The time for hesitation is passed. The early missionaries, encountering all manner of persecution and waiting year after year for a single convert, might have asked the question if it were worth while to keep on trying. The time for action has come. Any other age *might* have done this great task. This age *must* do it. We know too much and we have too much to make it safe for us to defer this work.

The wisdom of life is to hear God speak. The joy of life is to do His will.

## A VISIT TO GRAYBILL MEMORIAL SCHOOL

REV. H. L. ROSS.

IT WAS the crowning feature of my Thanksgiving to go up on the train that evening to Montemorelos and visit the Graybill Memorial School. Though not a holiday in Mexico, the boys had imbibed the spirit—and also devoured the good lot of tamales that well take the place of turkey with them.

I took two boys with me, and the question immediately was where they would eat and sleep. The long room used as

dormitory and study hall looked full to me; but cots and an extra study table were crowded in some way, and the tables turned around in the dining room, so that when I left these two were settled and plans were being figured out how another boy who was expected in a few days could be taken in.

There are eighteen boys in the home, which is a fine showing for so early in the second year of the school's existence. All

of them are working in the shops and on the farm to help pay their way, and are preparing for the very sturdy, industrious, Christian life that we believe this institution is to instill into many a Mexi-



Home of our missionaries at Montemorelos. Mr. Morrow studying Spanish.

can boy who would otherwise grow up in the illiteracy and superstition of seventy-five per cent. of their fellow-countrymen.

It is a shame that Mr. and Mrs. Morrow have to spend so much of their time trying to accommodate their plans



Katherine Morrow and cook's daughter.

(This picture shows one of the holes in the wall, called "windows," with iron bars like a prison, for protection.)

to the old dilapidated rented building; and we earnestly trust and pray that the Executive Committee is going to be able to send right soon the \$10,000 needed for the new building. Not only will the way be open then to take in the poor boys, but we will secure the patronage of a wealthier class also.

The only building constructed is the shop, half of which is used for classrooms. The furniture of the school was made in the shops as well as a good deal



Rev. L. Garza Mora.

that has been sent out to other parts. They are now making carpenters' benches for the students, but there will be no place to put them until some readjustment of room can be made.

Besides the two fine young Mexican teachers of last year, Mr. Morrow has associated with him another who studied some years in the United States, and has been connected with the public schools and State and Normal of the State of Coahuila.

Interest is especially manifested in Mr. M. A. Askew, post-graduate of Alabama Polytechnic Institute, who is principally occupied with the Spanish at present, but will soon have charge of the mechanical department.

A graduate in scientific agriculture is very much needed for that department. There are great possibilities of the development of many industries kindred to farming, as is shown by the success of

the small poultry department stocked with Rhode Island Reds.

The school orchard has the most beautiful crop of oranges I have ever seen which will produce nearly \$2,000 (Mex.).

The Lord is greatly blessing the school, and the faithful workers there should have the hearty support of the prayers and money of the home Church.

*Linares, Mexico.*

## THE EVANGELIST OF TAMAULIPAS PRESBYTERY

REV. H. L. ROSS

REV. Leandro Garza y Mora, or "Don Leandro," is well known to a good many of the home Church as Dr. Graybill's teacher, as the first native minister and as the pioneer of our mission work in Mexico. He is now engaged in the important work of evangelist of the Presbytery, and has the following to say of the work:

"Three years ago the Mexican Presbytery of Tamaulipas gave to Rev. L. Garza Mora the work of Presbyterian evangelist. For some years the Presbytery had been considering the plan, but could not agree on the best method to put it into effect; and some even said that there was no need of such work. There were good reasons for hesitating, for no other Presbytery of the Synod had had an evangelist, nor have they yet tried it.

"Nevertheless, our Presbytery made bold to name its evangelist, because of the vastness of the field and the fewness of the laborers; and besides, considering the fact that a preacher of experience who is well known throughout the field is received with interest even in the churches that have pastors, for the well known tendency to go to hear a new preacher.

"If some members doubted the wisdom of taking such a step, they were not long in being convinced that they were mis-

taken and that the Lord had guided to a right decision. The Presbytery arranges an itinerary so that the evangelist visits three or more places every month, staying longer where the Spirit seems to indicate, preaching daily through the week and two or three times on Sunday from eighteen to twenty-four days of the month. These visits have resulted in awakening churches that have long lain dormant, in organizing new churches and in establishing preaching places where there were none.

"According to the annual reports the evangelist, besides giving new life to dead congregations and opening new fields and preaching in churches and colleges of other denominations, has preached in sixty-nine different places in cities, towns and ranches to more than 3,500 people. He has received 279 members on profession of faith, baptized 189 children and 337 candidates have presented themselves giving evidence of their faith in Jesus Christ.

"The evangelist lives now in Monterey, N. L., Mexico, Jimenez 25½."

We ask that our friends at home will make special prayer for this blessed work of Tamaulipas Presbytery.

*Linares, Mexico.*



## A CHRISTMAS IN MEXICO

MISS E. V. LEE.

C. VICTORIA, like all other stations, is recovering from the stress of Christmas. For the coming of that blessed season means much hard work and the making of a little money go a very long way.

An experience of twenty-two Christmases in Mexico has brought me some knowledge of that rather difficult task. But as I sat in the shadow of the Christmas tree and saw the happy faces that looked up to mine I forgot the weariness of body and the sore throat that always follow the weeks of practice and the teaching of Christmas carols to forty-five restless children of all ages and sizes.

The work of training the older girls was done by a young man, a recent graduate of the seminary at Coyoacan. He spent a few weeks here before going to his field in and around Linares. They did exceedingly well to their own satisfaction and that of their admiring friends. It is pleasant to be able to add that the very liberal contribution of an English-American colony near C. Victoria enabled me to buy these simple gifts that gave so much pleasure.

Christmas celebrations were everywhere. In Caracol, where we have a mission day school, the amount contributed by the teacher and her pupils was generously increased by the American proprietors of the hacienda. A laden tree followed the exercises of songs and recitations taught by the teacher.

In the school at La Clementina, though not a mission school, there was also a celebration, the work of preparing the exercises being done by the young Mexican lady employed by the American proprietor to teach the children of his employees. He has always given them a tree and I doubt not gave liberally on this occasion.

The influence of this teacher, a member of our church, has brought the visits of the young seminary graduate who supplies our church here, and has also meant the visits of the Presbyterian evangelist. A number have made profession of their faith, a Sunday School is held regularly, and the field is one of much promise.

The result of the Gospel in one special family here sometimes seems to me a wonderful story.

When I came to Victoria fourteen years ago the children of this family attended a Bible reading I held weekly at a neighbor's house. They never attended church or Sunday School, for their father—excluded from the church—forbade it. A boy of sixteen was always deeply interested in what he heard, and was, I believe, truly converted. The death of this boy softened his father to the extent that he withdrew his opposition to his children's attending the church services. They came, all of them. The eldest daughter was soon received into the church. She could read a very little, but could not write. I taught her to read writing when she became a member of my girls' Bible class held semi-weekly in my own house. Then she sought to influence her father to allow the younger children to attend school. He had never permitted it. We united our persuasions with hers, and succeeded.

The youngest girl has proved a fine scholar. She is now in the senior department of the Friends' School here, and is a member of my music class, sufficiently advanced to play many hymns in church. It is worth seeing the joy of the older girl as she sees her sister at the organ. She, too, is a member of the church, and is a girl of much promise.

When we think of the parents of these girls we realize what God's Spirit can do



to encourage His little ones to uplift and develop those who trust in Him. Surely such an instance is an evidence of this. Greater difficulties it would be hard to find—the father's sinful life, his persis-

tent opposition, his daughter's helplessness and ignorance; but these difficulties were overcome by the power of prayer and faith in the promises of God.

*C. Victoria, Mexico, Jan. 10, 1913.*

## A VISIT TO THE PRESBYTERIAN COLLEGE OF INDUSTRIAL ARTS

MRS. ADELE P. HOON.

**L**AST October a party of Sunday School workers were holding a series of conventions in the Lower Rio Grande Valley. At one of these meetings it was our pleasure to meet Rev. W. A. Ross, missionary in charge of our stations at Matamoros and Brownsville. He kindly invited us "to take a day off" and visit "The Presbyterian College of Industrial Arts," situated at Matamoros, Mexico, which invitation we promptly accepted, and a day or two later found us in Brownsville. After a short visit with Mr. and Mrs. Ross in their attractive bungalow, we were escorted by them to

the school across the river. We were all asked to take a drinking cup with us to be left at the school, and there were also several baskets of kindergarten supplies to be taken over. We were rowed across the Rio Grande River in the ferry boat, then boarded one of the funny little mule cars, and rattled away into the city.

We were surprised to find the streets so deserted and everything so quiet on such a bright morning, but we were told that this is generally the case. Women are rarely seen on the streets, and a Spanish woman of culture and refinement never ventures out without a chaperon.



Girls of the Boarding Department of the Girls' School at Matamoros, Mexico.

The main plaza of the town is quite pretty, with palms and tropical plants. On one of the corners of the plaza, and facing it, is the Catholic church, one of the oldest buildings in Matamoros. On the opposite corner is the Presbyterian school. It is a two-story structure, substantial enough but lacking in architectural beauty. The beautiful character building that is taking place on the inside makes one overlook this fact, however. The door of the building opened directly on the sidewalk, as do nearly all the buildings in Mexico.

We were met at the door by Miss McClelland, who seemed so genuinely glad to see us that she won our hearts at once. We visited the kindergarten department first. Here we found Miss Patterson on duty with a room full of little tots. There were about twenty-five of them busy at the tables all happy and contented. The little Mexican child is irresistibly charming with his large dark eyes, soft and appealing. We were thankful we knew enough Spanish to cry, "Bonita, Bonita," when the little folks held up the gay paper chains they had been making for our inspection. We were much pleased when Miss Patterson asked them to tell us their names. "Jesus" is a favorite name with the Mexicans, and there were two little fellows who bore it in this one small class.

After waiving our "adios" to the little tots, we went into the primary department, where we found quite a large class busy at their desks. A sweet faced senorita, Josefina Villareal, was in charge, and after an exchange of greetings, she had the children sing for us. What wonderfully sweet voices they have, and how they made the room ring with the dear old Gospel songs! You should have heard them recite the Catechism. It puts to shame many of our American Sunday Schools. The answers were given perfectly, and many of them knew the questions, too. There are forty children studying the Child's Catechism. One bright eyed, beautiful girl especially attracted our attention and we were told

she is a day pupil and the daughter of a millionaire.

In the next grade of older pupils the writer had the unique experience of telling a Bible story through an interpreter. The answers to the questions were prompt, and the response general, showing they were well acquainted with the story of Miriam and the baby Moses.

Upstairs we were delighted with the large, cool, comfortable rooms, the gallery extending around the open court. The new piano, the gift of the Daniel Baker College girls, is the pride of the school and the delight of students and teachers. Several of the girls played most acceptably for us.

We were such a merry party, with Mr. and Mrs. Ross and the teachers as host and hostesses, and such a bountiful dinner was served, that we all felt it would be a privilege to tarry longer with these new friends. The menu gave ample testimony of the excellent work of Miss Hughs, of the Domestic Science Department, and we were told that the girls had helped prepare several of the excellent dishes served.

All too soon it was time to go, our train leaving at 3 P. M. We left portions of our hearts with our adieus down there in that one wide awake and blessed spot in sleepy, wicked Matamoros. We carried away with us the happy consciousness of new found friends, the memory of the bright, sweetly serious faces of the pupils, the determination ever to remember in quickened interest and prayer the little band of faithful teachers and workers who are laboring in this particular portion of the Master's vineyard.

"Oh, if only more of our people would visit our mission stations, and could but see what wonderful things are being done, there would be no need of appeal for help, for sympathetic and hearty response would surely be forthcoming." This was the sentiment of each of us who had the privilege of being one of the little party of visitors to our Matamoros school.

*Taylor, Texas.*

## CHRISTMAS A GREAT TIME IN MEXICO

**T**HE following interesting news item was sent by Rev. H. L. Ross, of Linares, Mexico, for the readers of *THE SURVEY*:

"From our teacher in one village thirty miles out in the country, I have the following:

'We held our little Christmas enter-

tainment, which, according to the opinion of some, turned out right well. We finished the program (songs, speeches, dialogues, etc.) at two o'clock in the morning, and after that followed supper and then a social gathering. There were more than four hundred people present.'"

## A JAPANESE SAILOR'S CONVERSION

REV. A. P. HASSELL.

**S**OME years ago a Japanese sailor set out to go to America on a sailing vessel. He had never before crossed the ocean, and as the voyage was to be a very long one, and perhaps a dangerous one as well, this sailor, who knew nothing of the true God, provided himself with the little image of a god which he had been taught from childhood to worship, and which was supposed to be a protector in times of danger. The name of this god is "Kwannōn" (the o being long). After setting sail this heathen sailor would take out the "Kwannōn Sāmā" and worship every morning, praying it to protect him on his long journey to far off America.

One day another one of the sailors was opening up his baggage when he came across a little one cent copy of John's Gospel. It had been given him by some unknown person on a previous trip to England, but as this sailor did not care for it threw it out with some trash. The first sailor, whom we shall call "M.," picked it up and glanced at it. It was written in Japanese and as M. had some leisure time occasionally for reading he stuck it in his pocket. A leisure moment soon came and he drew out the little booklet and began to read. It was entirely strange to him—he had never read anything like it before, and hence could not understand its meaning. He read along without any special interest till he reached

the eighteenth verse of the first chapter: "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him." This verse seized him as by magic. He stopped to reflect, reading it over and over again. Were there not gods innumerable in his own country, and had he not



Shiratori (white bird), where the white crane is worshipped by thousands of pilgrims yearly. This is twenty-two miles from Takamatsu, and is a beautiful place.

looked upon any number of them every day of his life? Did he not bow to his own Kwannōn every morning? But in this strange little book from a foreign land it is declared that no man hath ever seen God! There must be some mistake somewhere. Either this little book was wrong or he had been fearfully wrong. The words haunted him day after day. His faith in the little idol grew weaker and weaker. He could not face it with-



out recalling the haunting words, "No man hath seen God at any time."

Upon his arrival in America he went to New York. He could not speak English and knew no one. He mounted a



Japanese town and salt field on inland sea.

cab to go to the Japanese quarters. His valuables, including the little idol, were in his hand satchel. After the cab had rattled along for some distance he discovered that the satchel was gone, having, as he thinks, jolted off the cab. He was greatly perplexed as to what to do. Should he go back and look for it? No, that was impossible, since he could not explain to the cab driver what had happened, and besides he was an utter stranger in the great city. So he was obliged to content himself with the thought that always comes to the mind of a Japanese under such circumstances, "Shikata ga nai," which means "there's no help for it," or "there's no use crying over spilt milk." Then a new thought came to him; that perhaps it was best after all. He had thought several times that if that verse which had so strangely fixed itself upon his mind were true—if indeed no man hath seen God—

then this image was not God and hence ought to be thrown away. But he had not been able to make up his mind, and now the image was forever lost without his actually having to throw it away. Even to one so little acquainted with the ways of Providence as he that fact looked providential. Upon reaching the Japanese quarters, friendless and well nigh penniless, he was taken to a cheap Japanese boarding house run by the Y. M. C. A. There he came into contact with some Christians, joined a Bible class and came to know the God whom "no man hath seen." He afterwards studied English, went to a Christian college in America and is now employed by the British Bible Society in Japan, where he is distributing the Word of God and telling



Iikita, where Shimizu San Ilves, and where we do work regularly.

the story of his salvation to his fellow countrymen.

As he stood at my door some time ago with his pack of Bibles and beaming face he told me this story.

*Takumatsu, Japan, Nov. 1, 1912.*

## EVANGELIZING AWA

REV. CHAS. A. LOGAN.

**A**WA is one of the four provinces of Shikoku Island, Japan. It is not yet evangelized, but we are working at the task, and hope that before many years the Gospel will be preached

in all of the 140 townships. I am not conscious that we have discovered any new or easy way of doing this work, but I will give you some of our methods:



## MISSIONARY POLICY

The missionary in this province regards himself as a preacher, not a secretary, not an overseer of evangelists, not a treasurer. This was so from the beginning. If the evangelist preached at the morning service, he preached at night, and vice versa, and when they traveled together, both preached.

## COMPANION EVANGELISTS

The Lord has heard our prayer, and given us some companion evangelists. I say "companion" because that is our relation, not that of master and servant, and "companion evangelists," because we have daily fellowship in preaching the Gospel and in our travels.

They are answers to prayer. One was a proud official in a registration office. He would have nothing to do with foreigners. But a Christian Japanese woman prayed for him for fifteen years, and when he stood before the pulpit for baptism, he was one of the most humble men I have ever seen. He afterwards prayed for the witnessing power of the Spirit, and after experiencing some of the joy of leading men to Christ, longed to spend all his time in such work, so resigned his office, and is now one of my companion evangelists.

Another was a publican who had found the Lord. A missionary prayed importunately for him that he might preach the Gospel. The call that came to him was as definite as that of Matthew's and like his predecessor he left all and followed Jesus. He has been one of my companion evangelists for a year now, has led his neighbors on three sides of his chapel to Christ, and opened up a new county for the Gospel. There are others but this will give you the idea.

## PRAYER HABITS

One of their unwritten rules is that when we meet the first thing is prayer, before the conference, before the chat on many subjects. They have changed the proverb, "Aeba wakaveru," If we meet, we

also part, to "Aeba inoru," If we meet, we pray. This puts us in the proper frame of mind for the conference, if it has not already been solved during our prayer, or gives us strength for the coming meeting of the night.

## OPENING A NEW TOWN

These companion evangelists, having been officials in the province, have a wide circle of acquaintances, whom they use to get into new towns where the Gospel has not been preached in the following way: When they meet by chance, the acquaintance will say, "By the way, I hear you have changed your business." "Yes, that's so; I'm a Christian evangelist now, going about preaching the Gospel, and that reminds me that you have not yet invited me to preach in your town." "Why, that's so," says the acquaintance; "I must have you come, and I want to hear you myself." So before long, as a result of this conversation, the invitation comes, the acquaintance has worked through the young men's club of his town, or in some other way, and gotten a large audience together to hear us. So this is another one of our rules, "Get an invitation to a new town, even if you must fish for it." It makes a big difference if we have some one in the town to welcome us and introduce us in this way. But if you can't get an invitation, go any way! The Lord has other ways of giving entrance to these towns. I mention this only as one way.

## PREACHING HABITS

When we have gotten into a town our rule is to preach the Gospel. Preach what you are sure that no one but a Christian herald would preach. Preach what the priests don't! Preach what the school teachers don't! Not comparative religions, not "Christianity and the Nation," not "Religion and Civilization," not even the "Three Religions Conference." Not unless you want to anger every Buddhist in your audience, not unless you

want to turn their sympathy into antagonism, not unless you want to lose that town. But preach what you do believe, and preach it with all the warmth and tenderness and simplicity and fervor that your faith and prayers can kindle. Stick to your great themes: God and God's love; sin and its ruin; Jesus and salvation; Forgiveness and peace; the indwelling Spirit; the new man and his new life; eternal life and heaven. And preach so that with a good conscience you may pray, "Now, Lord, I have preached the Gospel as I know it. Bear witness to its truth by pouring out thy Holy Spirit upon the hearers."

#### THE AFTER-MEETING

Then after the preaching is over comes a most important time when we endeavor to cultivate the friendship of the hearers. The indifferent gradually withdraw, the drowsy retire to rest, and we are left with those who have some question to ask, or some interest in the message. We are indeed fortunate at this time if we can get together with open hearts and turn our thoughts to the great subject of peace through the blood of Christ, or hope through his resurrection. But even when we cannot longer keep their attention to these subjects, we feel that now is the time to cultivate their friendship.

#### FOLLOWING-UP WORK

It is better to get their names and addresses from the friend who has made the meeting possible than to embarrass them by asking directly. But this is an important thing. Do not fail to learn who the interested ones are. Follow up the meeting by sending them a monthly paper.

It is well to take several hundred of the best Christian papers for enquirers you can find. Many have been led as much by these papers as by the visit of the evangelist.

#### DISTRIBUTION OF TRACTS

This leads me to the subject of tracts. We believe in a continual, general distribution of tracts. Keep the subject of salvation ever before their minds. Always go loaded with them. When I am out of tracts, I feel like a soldier out of powder. Keep a lookout for good ones. And if you cannot find them, write them. It adds zest to have your own any way. Keep on hammering on it. Japan don't know yet what God is. A polite bow and a smile, or a friendly word, will remove prejudice from the mind of the reader. We keep one man going over the province selling Bibles. He has already disposed of more than 5,000 portions this year.

#### ASSOCIATION WITH TEACHERS.

Another thing, honor all men, especially school teachers. They like to be called "Professor." Get on their good side and your children's meetings will flourish. Win their disfavor and you had almost as well give up your work for children in that town. Fish a little for an entrant into the school, and you may get an invitation to speak to the pupils, but don't try to force it, lest you find the door shut in your face. Be patient, and the time may come, as it has recently to us, when the principal will say, "Please give the pupils a talk on faith,"

*Tokushima, Nov. 21, 1912.*



**"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ."**

—David Livingstone



## A YEAR'S WORK OF THE MID-CHINA MISSION

REV. C. H. SMITH.

THE annual meeting of the Mission is usually held in the latter part of the summer, and on Mohkhanstan, just before returning for work; and is the occasion for balancing books, reviewing the past year's work, and making plans for the next. It is then that we pause to see where we are, whence we have come, and as far as we can, whither we go.

Looking at the work as a whole, there is much for which to be thankful, for though it has been necessary to do our work under most trying and unprecedented conditions, yet there has been progress all along the line. And while the gains numerically have been small, yet there has been almost universally a gradual and healthy growth. And if, in spite of the disintegrating influence of a revolution and its paralyzing effect on trade and life

in general and in a year of famine and famine fevers which demanded toll of Christians as well as heathen, as was the case in Hangehow, the Church is able to make progress, it is surely not the work of man alone. And we would certainly not fail to mention the growth in spirituality, and a growth not in spite of the conditions but rather because of them, for in one of the reports from Kiangyin, after a description of the wild excitement and abject fear on the part of the people, which ended in a stampede in which about seven-tenths of the people left, we read: "The Christians stood calm. Oh, how they prayed and fasted, and God only knows how much this time of waiting upon Him in prayer meant to all."

In listening to the reports from the various stations, it was impressive to notice with what regularity the open door was



Evangelistic Band, Hangehow College.



mentioned and dwelt upon. Upon every side you hear that it is so much easier to gain access to the people, that the attitude toward the foreigner is greatly improved, that those in higher circles are more sympathetic and willing to listen. The opportunities, like the riches of Christ, are truly limitless. Heretofore, on account of the fact that the country people were more accessible than those in the city, much work was done in the country from the city, and in getting to this work one would pass out from amongst throngs who knew Him not, thus reminding us that our Saviour left the populous western shore of the Sea of Galilee and crossed over to the other side to heal the demoniac, and that He went down to the coasts of Tyre and Sidon to cast the devil out of the daughter of the Syrophenician woman. And while we thank God for the country work and country Christians who, during all these years, have been more responsive, it fills our hearts with joy that the upper classes in the cities—for as a rule that is where they live—are more inclined to look on our message with favor. And as a result of this increase of interest, or we might perhaps better say, as a result of the slackening of opposition, our Mission, together with two others, have secured land right in the heart of the city of Hangchow, where a great union evangelistic work is hoped to be carried on.

The Chinese have not only done things politically—casting off the Manchu régime—but have laid aside their religions to a great extent. One worker said that she asked a Chinese woman what they were doing now since they had left off serving idols, and the reply was, “We are doing the best we can.” Since the doors have been thrown almost wide open, not only by one class but by all; since the people have no gods of their own, having seen the folly of worshipping the gods of their own hands; and since they are as God made them, that is worshipping beings with a capacity for God, but with no means of gratifying it, only doing as the woman said, “the best they can,” can we fail to make an appeal for missions

for this land, though we, in making it, are conscious that we run the risk of accentuating an appeal that is already threadbare? And is not this opening of the way, this turning from idols, an answer in part to the prayer of the Church when we prayed that God would hasten the day when the heathen should turn from idols to serve the living God? And if we in this recognize an answer to prayer, are we not obligated the more to give them Christ? God in His dealings with them may have shown them the folly of idols, causing them to turn from them, but He says Himself, “How shall they believe in Him of whom they have not heard?”

In regard to that part of the work that is not strictly evangelistic, we refer to the educational and medical; this work is in the nature of the case easier to get at, easier to see what is being done, and the progress that is being made. For lack of space we cannot give any statistics, but those who are specially interested in any given work can get the detailed reports on application, either from those in charge of the work or from the writer.

All the schools, including the little day schools at the various stations and out-stations, high schools, College, Bible Training School for Women, Medical School and Seminary, have in spite of conditions been well attended, it being necessary on account of the revolution to suspend operations at only one station, viz., Nanking, and there not for long. And though the school system is not all we could wish, it is nevertheless in a fair state of development, and we feel that in standing for education in China we are not only true to our Presbyterian heritage but that it is a work which He Himself owns and blesses. And as an evangelistic agency, could there be any better? There is the little out-station school, where the Bible is taught in a prominent way, where on Sundays there is a Sunday School which interests the parents if they can be interested, and which serves as a feeder for our high schools. And these higher schools in turn supply us, as at present, with well trained preachers and Bible women;



and in a few years we hope to be getting doctors from the Medical School. In all of these schools religious instruction is emphasized and religious life exemplified. Thus we are able to give to the country, in those who do not enter mission work, a class of men and women that China otherwise would not have. It was helpful to learn that the Alumni Association of the Hangechow Girls' School, in addition to serving the ordinary purposes of such organization as that of boosting the school, does a work that is superior to this in keeping in touch with the girls for the sake of the girl herself. And we cannot imagine the temptations and obstacles that a girl encounters as a daughter-in-law in a large heathen family, and surely she needs all the help that can be given.

Whatever effect wars, overflows, and famines might have upon most forms of work, it is not expected that the number of patients at a hospital would for these reasons decrease to any appreciable extent. And as a matter of fact they did not, for we find that these institutions have been full, full up, and then some. Should we print for any given time the quantity of work done at one of these hospitals it would seem incredible.

To be able to save life and to relieve lives of lifelong suffering is itself a noble work; but a noble work is glorified when it is the means of opening a door for Him, who entering cleanses the leprous soul and gives life eternal. While

the reports show that a great deal of thorough going and efficient work is being done, yet professionalism is, as it should be, not the goal. The men in charge of this work are zealous both for quantity and quality that the opportunities for saving some may be proportionately larger and better. Besides the regular daily services and personal work done in the wards, we noticed with pleasure that in Kashing an effort was being made to follow the patients after they return home. This is done through correspondence. The Chinese Christian workers at the various stations are advised when a patient returns to the neighborhood, and are asked to call with a view, of course, of following up the seed sown in the hospital. And it was stated that in Soochow, even when room was needed for new patients, a man was sometimes retained in the hospital after he was well enough to return home, and retained in order that he might be taught Christianity. And while no purely philanthropic institution would follow such a practice, yet it is far better to minister to the soul of one man than to the body of another; and yet it must be the way our Saviour would do it, for though he came with healing in his wings, giving sight to the blind and strength to the maimed, yet He did it as a means to an end. He wanted the man's soul.

As I said above, in a report of this kind no details could be given, but will on application be gladly furnished.

*Nanking, China, Nov. 1, 1912.*

## “THE FATE OF THE GODS”

REV. J. MERCER BLAIN.

UNDER the above caption the Canton correspondent of the North China *Daily News* gives the following interesting incident:

“A strange duel has recently taken place at Ko Ming over the ridding of the temple at North Star of its idols. Because there was opposition by some who dwelt in the vicinity, the official who ordered the work to be done arranged that there should be a public debate on the virtue of the gods.

“The idols were, therefore, taken from their temple and placed in front of the Shin Tongs. Immense crowds were present. Indeed, one authority says, ‘The people from the hills and the people from the seas were there.’ The defender of the gods then clothed himself in the robes of his office and began the debate. He harangued on the virtues of the idols. He was followed by the official's secretary, who took the opposite side; the secretary was victorious.

“Meanwhile some of the country people, who had been watching what was going on,

did not quite like that the gods they had believed in should be dethroned in this way, and they arranged that on the following day one of their number should defend them. He, too, was silenced. The gods were, therefore, sentenced to the spear, and spears were flung at them. The temple was cleared of all the paraphernalia and turned into a rest-house for travelers. Some scrolls were written and hung up. One reads as follows: 'Any one can see that idols can only protect robbers; let them be condemned to the spear. Let unprincipled gentry attend to this; we want our countrymen, who are men, no longer to walk in these old paths.'

This will give your readers some idea of what is going on in the new republic of China from a religious standpoint. I have not personally witnessed an instance just like this, but in the province of Chekiang, where we are working, the idols have been removed from a number of temples and the buildings turned into barracks for soldiers, schools or other public use. One of the famous reform edicts of the late Emperor Kwang Shu in 1898 ordered that temples be ridded of their idols and turned into schools. This edict was not generally obeyed, but was literally carried out in some places. There can be no doubt that the idolatrous religions are waning in enlightened new China, but the world must not get the idea that they or their influence have entirely passed away. For centuries they have been established and their appeal to the superstitious element so prominent in the Chinese character makes it difficult to uproot them. The Buddhist priests are apparently as busy as ever with their masses for the dead, the removal of ancestral tablets from the guest room to the ancestral hall three years after the death of a parent, and other rites and ceremonies of their religion. The business of making candles, incense fire crackers—for use at funerals—and paper money, paper boats, houses and clothes for the use of the departed spirits goes on as of old, though I am told that it has already fallen off considerably. We are watching with interest to see whether as great a display as of old will be made in the worship of the god of wealth on the fourth night of the new year.

It must be remembered that ancestor worship is as firmly entrenched in China as ever and that it is not likely to decay soon. It is not necessary for us to go into the disputed question as to whether this worship as carried on by the Chinese is really worship in the same sense as one worships God. Suffice it to say that Chinese Christians themselves of every communion, and both Roman Catholic and Protestant churches, put it under the ban and will not receive a member until assured that he has given it up. That it is not to be discouraged by the Republic, witness the appearance of ex-President Sun, himself a professing Christian, at the tombs of the Ming emperors doing obeisance and announcing to the spirits of the vanquished dynasty that their Manchu enemies had been defeated and that the country had once more reverted to its rightful rulers, the Chinese.

It appears that the new government has not come to any conclusion as to the place Confucianism is to occupy in the country. The Board of Education is likewise unsettled as to the place of the Sage in the schools. In the latter he is worshipped as formerly, but pupils and teachers are no longer compelled to take part, a restriction which in the past kept Christians out of the government schools. While reverence for Confucius will, no doubt, continue in some form, the removal of the order for compulsory worship is the consistent course, if real religious liberty is to be granted.

Granted that the old religions are passing, what is to take their place? The following squib recently appeared in a Shanghai paper from a correspondent from Wuchang (Hupch), where the revolution started, under the heading, "The R. Y. P. A. Rival of the Y. M. C. A.:"

"The syllabus of the Republican Young People's Association has been issued. The Association is gaining some popularity in the province, being non-Christian, but, otherwise, run on similar lines to the Y. M. C. A. Its objects, it is stated, are the equalization of wealth and rank, the promotion of education, the encouragement of militarism, and thus to strengthen the State; to oppose superstition, and the substitution of education and business

for religion. The Association also supports free choice in marriage, as it considers that this is the best means of developing the race."

Is this the sort of stuff that is to take the place of religion in China? God forbid. Better Buddhism or Taoism, which at least appeal to the theistic principle in man's nature and make him think of sin and merit. No, China must have religion. The Chinese are essentially a superstitious people in the sense in which Paul used the word of the Athenians. While thousands of men show no earnestness in the worship of Confucius and do not believe in idols, their consciences are satisfied because the women of the family are usually ardent worshippers at some shrine.

I understand that agnostic literature and literature setting forth false isms of all kinds is being translated into Chinese and scattered broadcast at a nominal cost to the reader. Only yesterday an elder in the Chinese church at our station told me that he feared that a young woman, who is an earnest enquirer, had had her faith in the Bible shaken by some teaching about evolution which she had gotten from a Chinese lady friend. The seeds of doubt of the inspiration and historicity of the Scriptures are being sown in the minds of many who are already in the church or are seeking the truth. Nothing short of a full Gospel and a whole Bible will suffice. The Church of Christ has the opportunity of age at this great crisis in China. China is adopting all sorts of things from the despised West. Why not the religion of the West? The permanent constitution of the new republic has not yet been proclaimed, but we are assured that, as in the provisional government, so it will be permanently, there will be absolute religious freedom. Nor is the outlook without encouragement. Many of the young men holding high positions in the various ministries in Peking and some in the provinces have been trained in Western schools in China or in foreign countries and are either professing Christians or are

friendly to the Church. The remarkable way in which foreigners were protected during the revolution and the increasing friendliness to missionaries throughout the interior are favorable signs that the message brought by these same missionaries will receive due consideration. Inquirers are coming in large numbers: in some places church authorities are holding them back for fear of sinister motives. There is ready sale for Christian literature. The Y. M. C. A. is becoming established in interior cities, and gaining the friendship of hundreds of young men. Mission schools are full; numbers of students are applying for entrance although they know that they will be required to study the Bible in the curriculum. Sunday is observed as a holiday by all the schools and I hear that the officials do not try cases or attend to regular business on that day, but I cannot vouch for the accuracy of that statement.

The opportunity for the Church is golden. Men are needed in the institutions to help train Chinese who must in the end become the leaders. Men and women are needed to heal the bodies of the ever increasing thousands who throng our hospitals. Men are needed to push out into new territory. Men are needed to establish and guide the Chinese Church until it can take care of itself—which day is not yet.

Having the opportunity, we would impress upon the home Church the importance of taking advantage of it at once. Delay may mean the loss of thousands to false teaching and the setting back of the Church in China for many years. The growth has been slow enough to almost discourage one as it is; to have it made still slower by lack of enthusiasm in our home churches would make us almost despair of seeing any great thing accomplished in the present generation. We beseech Christians at home to give us the prayers, the men, the money we must have. The call from the China Missions of the Southern Presbyterian Church presents to you the immense amount of



prayer, the minimum amount of money, the smallest number of workers absolutely necessary to enable us to hold our own and develop to a very limited extent within the next four years. This call is before you. Missionaries from the field and men in the church are devoting their time to seeing that you understand it. Any mis-

sionary on the field will be delighted to give you any information requested.

We are confident that an investment of your means or your life in the Lord's work in China at this time will pay you a per cent. which cannot be secured in any other way.

*Kashing, China, Dec. 2, 1912.*

## DO YOU KNOW ?

Questions on the Foreign Mission Department

1. The legend of Popocatepetl and Ixtaccihuatl?
2. If Mexicans are worth while?
3. How the Mexicans were made Christians?
4. What the Minister of Education in Mexico said of our proposed Graybill Memorial Industrial School?
5. What kind of pastors are necessary in our home churches?
6. What is the urgent need of the Graybill Memorial Industrial School?
7. What John 1: 8 meant to a Japanese sailor?
8. About some answered prayers in Japan?
9. How a new town is opened in Japan?
10. What some of the changes taking place in new China are?
11. What the call is from the China Mission?

## THE LIVINGSTONE CENTENARY

Commemorative of the Centennial of the Birth of David Livingstone, March 19, 1913

REV. H. F. WILLIAMS.



**T**HE story of David Livingstone, the brave and gentle hero, and of his noble toil for the sake of other men, is truly a tale of more than ordinary

wonder. He began work in a workman's cottage, without knowledge or skill, and without money to obtain them. Yet when he died, the world was so full of praise and wonder at his work that his body was brought from Africa to rest in Westminster Abbey among the graves of his country's greatest men. He had grown to be a great pioneer, an explorer, a scientist, a doctor, a missionary, and a freer of slaves."

The marble slab in Westminster Abbey marking the resting place of David Livingstone has as a part of the inscription, "missionary, traveler, and philanthropist." As a traveler, during the thirty years he spent in Africa he traveled 29,000 miles "through the wild and unknown parts of Africa, exploring rivers, lakes, plains, forests, and mountains." In all these journeys his supreme motive is expressed



in his own saying: "The end of the geographical feat is only the beginning of the missionary enterprise."

Of him, Rev. C. Silvester Horne has truly said: "Livingstone is one of our unperishable names. Thomas Hughes called him the greatest Puritan traveler. That is what he was. Through the whole marvelous pilgrimage, from Blantyre to Ilala, that is what he was. Time and thought simplified his creed and strengthened his faith. Honor and fame sat lightly on him. His heart was set on the supreme values. It was not to solve the problem of the Nile or to complete the circuit of the inland lakes that he endured incredible fatigues, marching with bleeding feet and slackening strength through swamp and forest and across the blistering plains. It was primarily to end an oppression, to save perishing and suffering humanity, and to preach the Gospel, in which he well knew lies the only permanent guarantee of human freedom."

It is appropriate that the London Missionary Society, that had the honor of sending David Livingstone to Africa, should invite all friends of missionary work in Africa to join in the centennial celebration of the birth of David Livingstone. The Foreign Mission boards of North America have united in a call upon the Church at large to observe the centennial of Livingstone's birth with appropriate services in the churches and Sabbath Schools. The Executive Committee of Foreign Missions of the Presbyterian Church, U. S., after fully considering the matter, has heartily endorsed the observance of the Livingstone Centenary. Large editions of the printed matter have been ordered and will be sent free to pastors of churches and superin-

tendents of Sunday Schools on application. The "Livingstone Centenary" will be made the program for the Church Monthly Missionary Meeting to be held in March. The hundredth anniversary of the birth of David Livingstone falls on Wednesday, March 19th. It is earnestly urged that pastors, Sunday School superintendents and officers of the Women's Missionary Societies arrange for the Livingstone meetings not later in the month than the birthday anniversary. Correspondence in regard to the Centenary is invited. The general announcement will be followed by letters and circulars giving further information relating to the literature that will be sent free on application. It is important that prompt replies should be made on the return postal cards. Address Rev. H. F. Williams, Educational Secretary, Executive Committee of Foreign Missions, Nashville, Tenn.

It is an inspiring thought that throughout the Christian world there will be services held calling attention to the life of Livingstone, the great missionary, who, by his heroic work, opened the way for the spread of the Gospel through the regions that before his day were unknown parts of the "Dark Continent." Is it too large an expectation that in thousands of our churches and Sunday Schools the "Livingstone Centenary" will be observed in such form as may be appropriate? It is the hope of many that in connection with this great foreign mission day in the Church there will be the crowning joy of the payment of the burdensome debt. A special offering for this purpose is the least that can be asked of a Church that has such gracious results from the gifts of life and money to our share of world evangelization.

## SELF-DENIAL ENVELOPES

**A**PPROPRIATELY printed Self-Denial envelopes for Free-Will Offerings for the Foreign Mission debt will be furnished free to our churches.

### HOW USED

In these envelopes the members are to begin at once to accumulate self-denial money, saving all they can each day, the envelopes to be returned either on Wed-

nesday, March 19th, the Livingstone Centenary, or on March 23rd, the Sunday following, as the pastor and session may prefer.

These Self-Denial Offerings are, of course, to be over and above the regular contributions to the beneficent causes.

#### WHERE USED

In every Talent-using congregation there are many members, especially those of large means or absorbed in business and professional duties, to whom the Talent plan is not suited and for whom it was not primarily intended. The Committee's plan from the first has been to invite Free-Will Offerings from this class. To this end they should immediately be supplied with Self-Denial envelopes, and urged to do their part to swell the sum total.

Congregations where the Talent plan is not in operation will find these Self-Denial envelopes an admirable means of reaching all the members and rallying them to the performance of their duty in this vital matter.

#### HOW DISTRIBUTED

Probably the best method of distribution is for the pastor and session to send a Self-Denial envelope to each member through the mail with an appropriate letter urging the imperative need of self-denying liberality, and naming the day when all the envelopes are to be returned and the combined contents counted.

The sooner the envelopes are ordered and distributed, and more earnestly the matter is presented and followed up, the

larger will be the returns on the appointed day of ingathering.

#### A TREMENDOUS EFFORT NEEDED.

To raise the total Foreign Mission income for the year ending March 31, 1913, to \$652,890, the amount necessary to pay all obligations in full to that date, will require prayerful, self-denying and church-wide efforts on the part of our people.

Our pulpits must wake up. Clarion-like, they must summon the tribes of our Israel to heroic endeavor. They must present the heavenly motives of a Saviour's love and a world's need. They must remind the selfish and delinquent of the denunciation that fell on the laggard when the cause of God was at stake and all Israel summoned to the fray. "Curse ye Meroz, saith the Angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty."

#### THE PASTOR THE KEY-MAN.

The pastor is the divinely appointed leader. The chief responsibility, humanly speaking, is on him. It is his attitude and endeavor that spells victory or defeat. May God grant that after next April 1st our relieved and joyful Church may be able to sing with Deborah, "For the leading of the leaders of Israel, praise the Lord."

Order your Self-Denial envelopes at once from Executive Committee Foreign Missions, 151 Fifth Avenue, North, Nashville, Tenn. State the number wanted when ordering.

EGBERT W. SMITH.



## NEED OF HELP AT SUCHIEN

DR. J. W. BRADLEY.

*Dear Dr. Chester:*

**J**UST a note to let you know what we are doing and what we need. During the last ten days I have had fifteen major operations and an average of one hundred patients in the clinic every day. There are twenty-seven operated cases in the men's ward that have to be dressed every day and the work is about to get away with us. I am superintendent, surgeon, doctor and head nurse. You must try and get us a trained nurse out as soon as you can. The work is

simply too much for any one man. Certainly one of the fifteen cases died because there was no one to care for him as he should have been cared for. We are all overworked and there seems to be no relief in sight. Mrs. Patterson comes down every afternoon and sees the women patients, but she cannot do the trained nurse work. Suchien has the promise of the first trained nurse sent to China. When is she to come?

*Suchien, Dec. 3, 1912.*

## GOING TO PRESBYTERY IN NORTH KIANGSU

MRS. GEO. P. STEVENS.

**O**CTOBER 31st. The alarm clock sounded its unwelcomed summons at 4:30 o'clock this morning, and we gradually awoke to the realization that it was Thursday morning, the day appointed for Mr. Armstrong, Mr. Stevens and myself and three of the Chinese elders to leave Hsouchoufu for the meeting of Presbytery in Suchien. There was no time to be lost, as there was much to be attended to before we went the two miles across the city to get the 7:05 train. The first thing to do was to look at the condition of the weather, and we found to our dismay that the darkness was not due entirely to the early hour, but the sky was black with clouds and the big drops were already coming down. This was a surprise, as it has been so dry for months that it never occurred to any of us that it might rain. A boat trip was in store for us after a few hours' trip on the train, and as boats as a general thing don't go when it is raining, it was a rather dismal prospect, but we tried to comfort ourselves with the thought of the joy of the farmers who have been longing for rain, and, also, it must be confessed, with the hope that the sun wasn't far behind the clouds, and that it might

not be raining when we got to the boat after all. It was too late to back out anyway, so we continued to make our preparations to leave. The Chinese usually get up when they *feel* it's time, but as it was rainy and dark this morning, they didn't feel inclined until too late, so we had to arouse our gateman and send him to call the cook from his slumbers and persuade the chair-bearers and baggage coolies to get up and keep their appointment made the afternoon before.

After many other delays too numerous to mention, we got started, but it was already late, and we knew we would have to hurry to get to that train in time. We were moving along at a rate unusually fast for China when over went the barrow and the baggage was deposited in the street. It was piled on again, however, and once more the caravan took up its march. We reached the train about two minutes before time for it to leave, but, fortunately, one of the men had gone ahead and the tickets were already bought. We were soon seated on the train, and with a sigh of relief, were settling down for a few hours' rest, when someone exclaimed, "Where's Mr. Wu?" He is one of the Chinese elders who is accompanying us



to Suchien. The old man had started from his home some time before, but no one had seen him at the station. Mr. Armstrong jumped from the train to run and look for him, and there he was, coming along in a most dignified, leisurely way just as if he had the whole day before him! Chinese gentlemen have not yet learned the art of catching trains, and it's hard for them to realize that a train may have the audacity to leave them! Mr. Armstrong seized the old man's baggage, and told him in Chinese to "get a move on him," and it was funny to see the old elder pick up his skirts and run! He got on the train just in time—the hearty laugh of his fellow travelers, all much younger than he, did not seem to insult him in the least, and he laughed as heartily as any of us. Then there was the long, shrill whistle, and we were off! The trials of the first stage of our journey were soon forgotten in pleasant conversation, and the ever-increasing interest of a railroad trip in the interior of China. It was with a good deal of reluctance that we left the train at the canal, where we were to board our slow boat, but our hopes were realized in one particular, at least, the sun had come from behind the clouds, and deep was our gratitude when we saw his cheering rays.

There was a delay of several hours, for there is never any rush about catching a Chinese house boat, but after a long search for boats and much "talking price," two were found, and a cart drawn by three cows and a donkey came to convey us and our belongings to the boats which were anchored some distance off. Soon the sails were set and we were quietly moving down stream. This beatific state of things did not last long, however; we soon came to some closed locks, and a good deal of "talkee talker" and a generous tip were necessary before our boats were allowed to pass. It is getting dark now and our boats have stopped near a little village where we will remain until morning.

November 1st. We awoke at daylight this morning and called to the boatman

to "open the boat" (the Chinese expression), but to our consternation he informed us that the boats were aground and could not budge until there was more water—rather discouraging outlook, in the dry season especially! The men went at once to ask that the locks below be closed, and the man in charge promised, so we patiently (?) waited. The time was not wasted, I hope. Armed with hymn-books and Bibles, we went up the hill to the village and had a service there. The singing and the foreigners attracted the people; they came running, the men and children in the lead, then the women, and, last of all, some old ladies, who had probably never heard the name of Jesus before. They brought benches for us to sit on, but they squatted around on the ground, smoking their long pipes, and interrupting the service at frequent intervals with remarks about the foreigners' clothes, etc. A few seemed really interested in what was being said, and we can only pray that the seed fell in good ground and will bring forth fruit. It makes one's heart ache to see these many villages untouched as yet by the Gospel message, and our hearts go out in pity to the many old people in China, who have never even had a chance to hear the Gospel. It makes us all the more eager to give the glad news to this generation of ours.

By the afternoon there was still no perceptible rise in the water, so we hired men to wade in the water and pull and push the boats over the shallow place. This was soon accomplished, and once more we were sailing down the canal, but boat travel, like "the course of true love, never runs smooth." The boatman says the rest of the trip is very dangerous on account of robbers, and he refuses to budge without soldiers. Everything takes time in China, and there was a delay of two or three hours before the soldiers came on board. We would feel just about as safe without them, for robbers and soldiers are synonymous terms in China sometimes, but we hope all will be well.

November 2nd. The history of to-day is very much the same as yesterday and the day before—more delay with closed locks, unfavorable winds and soldiers. We've given up all hope of getting to Suchien for Sunday, but still hope to be there when Presbytery opens Monday night.

In spite of the disappointment of being delayed, life on a house-boat is anything but uninteresting and we are enjoying our rest—it's good to have time to read and study and write letters, for there's very little time for such things at the station these days.

Chinese house-boats are never very luxurious, but these we have are worse than usual, I'm sure. There's only one tiny room for sleeping, cooking and dining-room; we have a sheet hanging up to separate the kitchen from the sitting-room. At night, when we light our lantern, the best light the boat affords, big black roaches crawl out from every corner and stare at us. The boatmen never kill one of these insects; as they say, "The more roaches a boat has, the more business prospers." If this is true, the boat we are on has only prosperity to look forward to! In the back of the boat lives the family of the boatman, their apartments are so close to ours that we get the full benefit (?) of the odors from their kitchen, and their words are all audible if not intelligible. There's a tiny baby on our boat that cries from morning to night. Poor little baby! I don't wonder she cries. The mother beats her and curses her and tells her she ought to die, and gives her the most impossible things to eat; she's just a girl, so nobody cares.

Mr. Armstrong comes over to our boat for his meals. I was telling him this morning of the trials we have on our boat with bugs, etc., and he yawned sleepily and says that he has rats besides, and that one of the elders insists on "sleeping out loud."

November 3rd. A beautiful Sabbath day on the canal. We rested near a little

village until after twelve o'clock at night when we started on our journey again. There were services morning and afternoon in the village, where many heard the Gospel for the first time, and the surprise of the soldiers and boatmen when we rested a whole day in spite of a favorable wind, gave a good opportunity to tell them of Him who is the Lord of the Sabbath day. At the close of the day there was a prayer meeting with the elders, at which time they made a special study of the work of the Holy Spirit. One of the most pleasant and most profitable features of a trip like this is coming into closer contact with the Chinese friends. The days en route give much time for good fellowship and prayer and study of God's word. If you could hear the peals of laughter which come to us occasionally from the other boat it would not be necessary to say that life isn't all seriousness when the missionary and Chinese elders get together.

November 4th. There was a fine wind this morning and we lost no time in reaching our destination. The last stage of our journey, two miles across country from the canal to the mission compound, was uneventful—the men walked, but the lady in the party entered the city in great style on a wheel-barrow. Five days on the way when we had expected to take only three. But we are here at last, and delightful is the prospect of a few days' visit with our dear Suchien friends. Besides the meeting of Presbytery, which will take up most of the time of the men, there will be delightful fellowship with friends, some of whom have just returned from the homeland, and helpful talks with some of the older, more experienced missionaries about His work, and we shall return to Hsüchoufu with a fresh inspiration and a new enthusiasm which even a slow boat trip *up stream* will be powerless to take away.

*Hsüchoufu, Nov. 28, 1912.*

## DEDICATION OF THE KWANGJU LEPER HOME

DR. R. M. WILSON.

NOVEMBER 15th was indeed a happy day for many of the poor lepers about Kwangju, for then it was that we dedicated to the Lord our nice new home for lepers and took twenty-one of the sad sufferers into its nice, warm rooms. They can beg, wander about and sleep under cover of the stars and clouds very well through the summer months, but in cold weather it is truly a hard life, being kicked from place to place, and when anything is given them it is with the words "take this and move on."

November 14th was the first cold snap of the winter and fifteen of the lepers gathered at the dispensary half clad and shivering to ask admission to the home. Their sad faces showed that the battle of life they had passed through had been a hard fight. Their histories were written, and they were sent to the new home, where a good warm bath was given, clean suits of clothes put on, a hot meal given, a nice warm Korean room, which is like a great hot-water bottle, and one of the finest institutions in the world for one who is cold or sick, also plenty of blankets and other necessities of life. In other words, a real home, where they were welcomed, a home that they could call their own. Those haggard, worn faces actually changed in a day to happy looking countenances.

At three o'clock in the afternoon all the missionaries and many of the native Christians gathered at the home, where we sang songs of praise and had many earnest prayers of thanksgiving. The Scriptures were read and three short talks made, after which the lepers sang, "I am coming, Lord, to Thee," their favorite song and it was not difficult to see that they were truly happy.

The building is in the shape of an "E," with one end for men and the other for women, with the middle of the "E" a dispensary and church. It is about a mile from town, well isolated on the southern side of a beautiful hill looking south. Besides this building there are two small buildings for those about to die and a home for the superintendent.

We are fortunate in having as the superintendent Mr. Choe, one of the elders in our local church, who has been my first assistant in the regular hospital for the past four years, so he is well fitted for the work. He has been especially interested in the lepers for some time, and wished to go to some place and study the disease, which is impracticable. He will have a good chance to experiment and test different drugs. He also understands how to care for other diseases that may develop and as well how to care for himself.

The day I took in fourteen there came a man with a blood disease and was horribly disfigured from it. The lepers spoke up at once and said, That is not our disease, put him somewhere else. A little girl who came at first as a poor dirty beggar, as the Koreans would say, "ate a very high mind" as soon as she had her bath and new clothes, for she said to one of the other women, "You have the itch, so go in some other room. We don't want to associate with you." Later she remarked, "These stockings are too large. Give me some that will fit better."

Mr. Choe said that he had given each of the twenty-six in the home a hypodermic injection to-day. We are trying a new drug on them. The usual drug that we use has been of great benefit and many say they are entirely well. It's wonderful





Dedication Services of Kwangju Leper Home, November 15, 1912.

the amount of it we sell here at the dispensary.

The industrial work of our school started three years ago with one boy in the basement to our home with a few Korean tools. He seemed to do so nicely that we took on other boys and gave them an empty shed near the dispensary near my work. The next year the Mission made an appropriation of one hundred dollars for the work and we then started several other departments.

I sent an earnest Christian to Mokpo who worked in a shoe shop two months, and learned to make foreign shoes. He was an expert in making native leather shoes is why he could learn so quickly. He then taught three boys to make foreign shoes and eight boys to make Korean leather shoes. I paid him fifty yen for the year's material that the boys wasted and bought him a leather sewing machine and outfit.

He made and sold his goods and received all profits, but taught the boys for the use of the outfit and room.

I then found a good Korean tinner who had been working with the Japanese and had learned the trade. Gave him a room in a public place, a few tools and a class of boys. He carried on his business, the boys working for him and I paid him a little, about two yen a month, for the materials that they wasted.

I then gave a Korean tailor a room in this building where the other department is and he taught three boys to sew and make Korean clothes on no salary. A few boys were given a strip of land and my wife taught them farming. She planted next to their farm an American garden which was cultivated with horse and plow, which demonstrated well how little work it took to cultivate a good size piece of land. Each school boy had

about one-twentieth of an acre and our gardener with the horse about five acres, and his was kept in much better shape than the boys', yet the man with the plow had about a hundred times more than the others.

All other boys of the school too small to work in the above departments do straw work, straw shoes, rope mats, etc. All the boys of the school are required to work in some department.

At the last annual meeting the Mission seemed encouraged enough to appropriate one thousand dollars to this work, so next year we can work without anxiety and can have enough tools.

We do not believe in teaching the boys with expensive machinery, and then have them go out and sit and do nothing because they can't buy the tools.

We are anxiously waiting for a man

who plans to come out next summer and take this work, for it is just a side line



Kwangju Leper Home. (Four small buildings do not show.)

that has grown on me and I can't get rid of. My hospital, dispensary and leper hospital are all I want and need.

*Kwangju, Korea, Dec. 5, 1912.*



Some Lepers. Picture taken before entering Hospital, Kwangju.

## THE KWANGJU GIRLS SCHOOL.

MISS ANNA McQUEEN.

*My Dear Friends:*

I AM sending you a picture of the teachers and pupils in our girls' school at Kwangju, Korea. Our nice, new building was given by Mrs. M. L. Stearns, of Seattle, Wash., in memory of her sister, for whom the school is named, "The Jennie Speer Memorial School for Girls."

Standing on the left are three girls who are in the second grade of the high school and at their rear is Mr. Nam Gung, who teaches the Japanese language, which is now one of the government requirements. The Chinese instructor and the girls in the first grade of the high school are standing on the right. We are training these older pupils for our future teachers and find them very promising material. In the rear are the foreigners who assist in the school by teaching Bible, mathematics, English, singing, drawing, calisthenics, and American needle work. Beginning at the left are Mrs. Emerson, Miss Fitch, Miss Biggar, Miss McQueen, Mrs. Talmage, Mrs. Swinehart, and Mrs. Wilson. The two Korean women standing are the ones who do the principal part of the teaching.

Our school is only a few years old, but since moving into the new building where we have plenty of room it has been growing steadily. This year there are twenty girls in the boarding department and the total enrollment is fifty-four.

Let me tell you a little about some of the girls that you may have a personal interest in them. Kwinimie, who is standing on the left in the front row, is an orphan who is thoroughly delighted with life in our dormitory. The little tot had a hard time living here and there, and when her brother, one of Dr. Wilson's self-supporting orphans, placed her in our school she was so happy that she exclaimed, "I want to live here until I die." Sengai, the first girl sitting on the right in the third row, is another little orphan.

One of the Bible women, while working in the country, saw that this child was leading the life of a slave, and being very cruelly treated brought her to one of the missionaries and asked her to assume the child's support. For a long time we thought the harsh treatment that Sengai had received had stunted her mind, but lately she has been developing wonderfully, and you can see that now she has a bright, interesting face. The child sitting next to Sengai is named Butterfly. A little girl named Pa-chi-run-hi, or Diligently, entered about the same time, but Diligently was so small that we had to stop her from coming.

Those of us who have charge of girls in Korea must deal with problems of which principals of schools in America know nothing. Quite a number of the girls in our schools are at present the only Christians in their homes and one of our problems is to try to dissuade their heathen relatives from compelling them to marry when too young and also to try to prevent their marrying them off to heathen. Yenhi, the fifteen year old girl standing next to the Chinese teacher, is one of the strongest characters in our school and will make an excellent teacher. Her heathen uncle, however is very anxious to get her married off and, as a safeguard, at her grandmother's request, we kept her here during the summer vacation. A month or so ago her feeble old grandmother of eighty odd years walked thirty-six miles in order to see Yenhi and make a written agreement which gives us the guardianship of Yenhi until two years after her graduation. The paper, while according to Korean custom, is probably not legal, we hope it will serve to keep away her uncle and all other "go-betweens." Hyenyengie, the large girl standing on Yenhi's right, is also one of our finest Christian pupils. Recently, to her great sorrow, she has had to leave the dormitory because her widowed





Teachers and pupils in Girls' School at Kwangju, Korea.

mother is unable to pay the one dollar and seventy cents per month for her board. She comes now as a day pupil from the home of heathen relatives in town. In accordance with their custom, they think it dreadful that a girl so large as she is not married, and she says they talk marrying to her until it makes her head ache. Kwinimie, the second one sitting on the right in the rear, is one of the most popular girls both with teachers and pupils.

When school reopened in September all of us were distressed at Kwinimie's non-appearance and especially so because we heard that her brother was planning to marry her to a heathen and Kwinimie was crying night and day. As the girls,

with tears in their eyes, talked to me about it I promised to go to her home, about twenty miles away, and see what I could do in her behalf. It chanced that the next day the janitor saw her brother at what we call "big market" and informed him of my proposed visit. The following morning before breakfast the janitor told me that her brother had sent a message for me not to come to their home as he had altogether decided that Kwinimie must marry and my going would only make me more sorrowful. I immediately consulted her foreign pastor, and getting his advice to try and find her brother before he left town, I mounted a horse and the janitor and I

started out in search of him. When we reached town we found that he had already left for the country; then the janitor began running while I galloped after, hoping that we might overtake him before he reached the country by-paths. As he unsuspectingly wended his way on a little path through rice fields, we did overtake him and with all the eloquence I could command in a foreign tongue, I pleaded for Kwinimie, beseeching, if possible, that he would send her back to school, but if he were determined to marry her off that it would be to a Christian. Finally, he said that if I would send for her that day she might re-enter school. You may be sure we sent and you can imagine with what a rejoicing heart I hurried home to tell the good news to the girls. Kwinimie is delighted over being in the school again but sometimes we see on her face an expression of unutterable sadness. Her joy is mingled with sorrow because she said her brother told her she must understand that he was letting her come this term only to "tai-jep" (honor) me, and

at the beginning of their New Year, in February, she would have to leave. Kwinimie is an earnest Christian of a lovely disposition. She is only fifteen and it is distressing that she has to live with the fear hanging over her that when she gives up her beloved studies she may have to go an unwilling bride to a house where she will be governed by a heathen husband and mother-in-law. A few days ago, we went to her country home and saw her brother again, but he said he must have time to think things over before he could make any definite promises.

The majority of the girls earn a part of their expenses by means of the fancy work which Mrs. Swinehart teaches them to do and Kwinimie has been very busily plying her needle, hoping that if she earns a considerable part of her board it will help her to gain her brother's consent to continue in school. She is also trusting in prayer. Won't you pray for her and for all of us who are connected with the school?

Kwangju, Dec. 11, 1912.

## THE ARRIVAL

REV. L. A. DEYAMPERT.

THE arrival of our steamship *Lapsley* with seven of our new missionaries and over forty tons of cargo this week has simply overwhelmed us with joy and gratitude.

We are much like those of the ancient city of Samaria in that we are so suddenly filled after such a long waiting for relief. We had long awaited our reinforcements and had daily prayed for their safe and speedy arrival. Our barter goods were out and food supplies very short.

It is fortunate our general credit is good, for we had to pay off some of our people in paper instead of cash, but just the very next day after such a payment in promises our steamer arrived with just tons of things—salt, cloth, cash and all kinds of good things for the needy.

You can imagine our joy when the familiar sound of the *Lapsley's* whistle

came over the hills of Luebo last Tuesday when we had not expected it until the last of November. There was a merry rush for the beach by hundreds of happy souls, and by the time the steamer anchored there were lined up certainly not less than 2,500 people to greet our new missionaries and all on board.



New missionaries viewing hundreds of happy natives crowded on the Luebo beach to welcome them.



Steamship *Lapsley*, nearing our beach with seven new missionaries and forty tons of cargo, at Luebo, October 29, 1912.

The next day there was a lively discharge of cargo and the conveying of it to the station. Everybody received a happy share and now the steamer is returning to bring up the rest of the party. One of the greatest evidences of all is that

of the certainty that our prayers have been answered even above our highest expectations. Our watchword is "Onward, ever onward."

*Luebo*, Oct. 31, 1912.



The party of new missionaries en route to the Congo, gathered around the grave of Sam Lapsley at Underhill.  
 "So may it be, that wherever one warrior falleth to the ground in this great cause a dozen shall leap to the task."



## PERSONALIA

A LETTER from Dr. Wilkinson to Mrs. E. B. Chester, formerly of Brownsville, Tenn., but now residing temporarily at Monrovia, California, contains the follow description of the new Woman's Ward and Nurses' Training School recently added to the Elizabeth Blake Hospital through the generous gift of \$10,000 contributed by Mr. Chester for that purpose. Dr. Wilkinson says:

"We moved the patients over on Thursday, November 21, 1912. I wish you could have seen the wards when Miss G. O. Hirseland and the nurses finished making up the beds on Wednesday night. To see the beds with beautiful blankets, nice sheets and pillows and bedspreads, and watch the expressions of the patients when they were brought over to occupy these nice beds, was interesting to almost being comical.

"The third story on the west being a beautiful piazza and surgical ward. The central portion, hall, bath-rooms and closets. The east end, with piazza, the medical ward, and an open piazza forming a ward for lung troubles. The second floor entirely occupied by private rooms, from which we hope to make the hospital self-supporting. The first floor occupied by private rooms for nervous patients.

"The house is lighted with electricity from top to bottom, and we are busy now putting in boilers and tubes to furnish hot and cold water for each floor. I wish you could see the beautiful operating room, instrument cases, operating table and chairs, and the bright electric light, which enables us to work just as well at night as in the day.

"The home for the foreign trained nurse is also completed, ready to move in. The Nurses' Training School is completed, and they have already moved in.

"We have a lot of workmen engaged now in finishing up the walks in the front yard. The carpenters are at work building the kitchen and servant quarters at the back on the north side.

"We hope soon to be able to get the yard and surroundings in good condition."

In this same letter Dr. Wilkinson speaks of the serious illness of his daughter, Mrs. Dr. Mooney, with typhoid fever. We are grieved to announce that a letter from Rev. R. A. Haden brings the news that on the night of December 2nd Mrs. Mooney fell asleep. The bereaved parents and hus-

band will have the sympathy and prayers of multitudes of friends in the home land, some of whom know them personally, and many others who have come to know them as helpers in their work of labor and love in the Elizabeth Blake Hospital.

Mrs. G. P. (Mary Thompson) Steven in sending her article on "Going to Presbytery in North Kiangsu," expressed the opinion that it was too long, and asked us to go carefully over it and if possible abbreviate it. We believe in short articles also, but after carefully examining this one, were unable to find any place where it seemed to us it would be improved by an omission; so we give the article just as it came to us, and are sure that our readers will agree with us that it ought not to have been abbreviated.



Home of Rev. L. L. Little, Kyangyin, China.

A note from Dr. R. M. Wilson dated November 27th says that at the time of writing most of the male members of the Kwangju station were attending the meeting of the Korean General Assembly at Pyeng Yang. We shall await the report of the proceedings of this Assembly with a great deal of interest. Dr. Wilson also tells us that "The Mission to Lepers in India" has given money for the building and support of a hospital for lepers at

Kwangju station, of which our Mission is to have supervision without assuming any financial responsibility. It is earnestly to be hoped that Japan will introduce modern and up-to-date sanitary reforms in Korea, which will gradually lessen the ravages of this dreadful disease, which has prevailed to such a distressing extent for a long time. The disease is not unknown in Japan itself, but its prevalence there has been nothing like so extensive as in Korea and China, owing to the greater cleanliness of the Japanese in their homes and in their manner of living.

A letter from Mrs. W. M. Clark dated from Chunju December 9th announces the arrival of William Hamilton Clark as an additional member of her household. That he may prove worthy of his father and mother and of his grandfather and grandmother, Rev. and Mrs. W. A. Clark, is about as good a wish as we know how to make for him.

Mrs. Clark said that the Woman's Bible Institute of her section had been in session for a month at Chunju when she wrote, and that there were in all sixty women of all ages who had come in from the country to study. She says: "They are earnest, and many of them bright and quick to learn. The old dispensary buildings have been fitted up for class work and seem nicely suited to the purpose, although it is difficult to heat the larger rooms sufficiently these cold December days."

We had a very pleasant visit at the Mission Rooms on January 2nd from Mr. H. J. Spencer, of Jonesboro, Arkansas, an elder in the church at that place, which is one of the smaller churches that are doing large things for the Foreign Missionary cause. One of the missionaries supported by the church is Rev. J. C. Crenshaw, of Chinkiang, China, and Mr. Spencer was kind enough to show us a letter just received by him, written on November 26, 1912. In this letter Mr. Crenshaw described a Sunday School rally held by all the Sunday Schools at

Chinkiang. The schools met at the Methodist chapel and marched in a body to the soldier's drill ground, where they



Mr. and Mrs. B. H. Hunnleutt and Horace Allyn Hunnleutt, Lavras, Brazil.

had an open air meeting. Mr. Crenshaw says: "Thousands of people saw the banners and heard the singing as we went along the street, and a goodly number of outsiders followed us to the preaching place and heard a sermon, together with songs and the reciting of Bible verses."

We are glad to note the emphasis that is being placed upon the Sunday School work, both in China and in Korea. We are sure that Mr. Swinehart's letters on that subject describing the Sunday School movement in Korea, of which he is at the head, and which have appeared in previous numbers of THE SURVEY, have been read with a great deal of interest.

Miss Janet H. Houston, for many years our faithful and efficient missionary in Mexico and Cuba, and who retired from the work about two years ago on account of failing health, has recovered her strength and has recently taken charge of one of the Government schools at Moca, Porto Rico, as teacher of English. She reports that she finds abundant opportunity to do mission work at Moca and other near-by points. We trust that she will find the climate conducive to her continued good health, and we congratulate our brethren of the Northern Presbyterian Board on the help that we know

she will give to their work in the island of Porto Rico.

The *Washington Post* of January 23d announces the death at Johns Hopkins Hospital, Baltimore, of Mrs. S. I. Woodbridge, of our Mid-China Mission. Mrs. Woodbridge was taken ill last November at her home in Shanghai, and on the advice of her physician was brought to Johns Hopkins in the hope that her life might be saved by an operation. But the skill of the surgeon was of no avail, and after a month of suffering her release came and she entered into the everlasting rest. Mrs. Woodbridge was a daughter of the late Dr. James Woodrow, of Columbia, S. C. She was a woman of brilliant mind and of the loveliest character, and,

although she had the care of a large family, was always an earnest worker and one of our most efficient missionaries. Besides her husband, she is survived by three daughters and five sons. The daughters are Mrs. Grace Rays, wife of Professor Rays, of Nanking University; Louise, a student in the Boston Conservatory, and Jean Margaret. The sons are Samuel L., of Fredericksburg, Va.; Woodrow Wilson, a student of Westminster College, Missouri; John Sylvester, of the same college; Caspar Ligon, a student at Princeton, and Charles Jahleel, of Shanghai. The bereaved husband and family will have the sympathy of hosts of personal friends and of the friends of the Missionary cause which she served so well.

## FOREIGN MISSION COMMITTEE MEETING NOTES

THE Executive Committee of Foreign Missions met in regular session on Friday, January 10th.

The business of the session was mainly concerned with matters pertaining to the Every Member Canvass in March, and with other plans for raising special funds with which to pay the debt. A committee was appointed to draft a letter to be sent to all the churches, calling on them to observe a week of special self-denial ending on the 19th of March, and asking that during this week special free-will offerings should be made for the relief of our work from its financial burdens.

A letter prepared by Dr. Chester on the Every Member Canvass in March, setting forth the necessity of conserving in that canvass the work already done for the Foreign Mission cause in the Forward Movement church, was adopted and ordered to be printed in the church papers in the name of the Executive Committee.

The secretaries and treasurer were requested to send special letters to individ-

ual supporters of missionaries and other large givers urging them to give such help as they propose to give to the other causes in the Every Member Canvass in some other way than by dividing among those causes the amount which they have been heretofore giving to Foreign Missions.

A number of applicants for appointment were reported, but no new appointments were made at this meeting.

In view of the temporary absence from the field of Dr. Coppedge on account of his wife's illness, it was ordered that a special call should be made and published in our church papers for an additional medical missionary for Africa.

On the report of the Business Committee it was ordered that hereafter the amount required to be raised as a condition of sending out a new missionary should be \$1,200 instead of \$1,000 as heretofore.

The Committee adjourned to meet on February 11th.



## PROGRAMS FOR THE MONTHLY MEETINGS

Arranged by MISS MARGARET MCNEILLY.

Topic—MEXICO.

Theme—PRAYER.

*If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.*—Matthew 18: 19.

### SENIOR PROGRAM FOR MARCH, 1913.

*Hymn*—Prayer is the soul's sincere desire.

*Scripture*—Matthew 6: 9-13.

*Prayer*—(a) For sufficient funds to add the needed buildings to the Graybill Memorial Industrial School.

(b) For the needed reinforcements.

(c) For the conversion of souls.

(d) For the health and spiritual strength of our workers.

*Hymn*—The Mercy Seat.

*Reading*—Helping Together with Prayer.

*Topical*—We Need to Go Forward in Mexico.

The Redemption of Mexico.

What the Graybill Memorial Industrial School means.

Notice to the Faithful.

*Prayer.*

*Minutes.*

*Roll Call*—Answer with a verse of Scripture on Prayer.

*Business.*

Close with the sixty-seventh Psalm in concert.

#### SUGGESTIONS.

Let the items in "What the G. M. I. S. Means" be clipped apart and distributed among the members of the Society, so that all can take part in the program.

Assign the topics for prayer before the meeting, and ask for several short prayers. In every meeting remember the Foreign Mission debt, asking that the Lord would arouse the Church to measure up to its privileges and responsibilities.

It will be well to have a little map talk on Mexico, pointing out the new station, Tula.

Urge that each member of the Society provide herself with a copy of the 1913 Year Book of Prayer.

### JUNIOR PROGRAM FOR MARCH, 1913.

Topic—MEXICO.

*Song*—Selected.

*Scripture Reading*—Acrostic—Mexico.

*Prayer*—(a) For the Sunday-school in Victoria.

(b) For the new station, Tula.

(c) For the Graybill Memorial Industrial School.

(d) For Linares and Matamoros.

*Song*—Bring Them In.

*Roll Call*—Answer with the name and station of a missionary in Mexico.

*Minutes.*

*Business.*

*Questions*—1. Can you tell anything about the castle of Chapultepec?

2. What is the legend of Popocatepetl and Ixtaccihuatl?

3. What kind of people live in Mexico?

4. Are the Mexicans worth saving?

5. How were the Mexicans made Christians?

6. What will one see at a shrine in "The Cathedral" in Mexico City?

7. What will one see at another shrine?

8. What does all this teach us about the Roman Catholic faith?

9. What are we doing for their help?

10. Is there need for anything more?

*Recitation*—What Tidings from Mexico.

Message from Mrs. Morrow.

Close with the Lord's Prayer in concert.

#### SUGGESTIONS.

For the acrostic, use the same plan as given last month.

Let the children find out more about Mexico. The story of the Virgin of Guadalupe, and other interesting legends, and tell them to the Band.

In Dr. Chester's leaflet, "The Redemption of Mexico," will be found much interesting information, which the Leader can tell to the children. The greater portion of that leaflet appears in this issue of THE SURVEY.

Review the children on the history of the Graybill Memorial School. Make special prayer for it.

## In Memoriam

MRS. ANNIE ELIZABETH WILKINSON MOONEY was born February 16, 1890. She was the eldest child of Dr. and Mrs. J. R. Wilkinson, of Greenville, S. C., who arrived in Soochow, China, early in January, 1895. Annie was then nearly five years old. She remained in China eight years, i. e., till she was thirteen years of age. In her tender, youthful heart she received the grace of God and accepted Christ as her Saviour. When she was ten years old she made a public profession of her faith in Jesus and was received into the church. In 1903 Dr. and Mrs. Wilkinson went to U. S. A. on furlough, taking their children with them. Annie, thirteen years of age, entered earnestly upon the course of study which ended when she was graduated at Chieora College, Greenville, S. C., in 1908, she being then eighteen years old. After graduation, she taught school a year, giving great satisfaction to her patrons. In October, 1909, she returned to China as a missionary and devoted herself to studying Chinese. In less than a year she passed her examination in the first section of the course of study for missionaries. As she had learned Chinese during her childhood, it was not strange that, after her return as a missionary, she soon acquired great facility in the use of the Soochow dialect, which she spoke and understood readily. In 1911 and the first half of 1912, she rendered efficient service as assistant principal and music teacher in the girls' boarding school at North Soochow station.

On November 29, 1911, she was united in marriage to Dr. J. P. Mooney, of the Elizabeth Blake Hospital. During the latter part of 1912 her health was far from robust. She suffered from frequently recurring attacks of fever, which nothing could control. This culminated in an attack of typhoid fever, which lasted about a month. When the fever had run its course it left her so feeble that she could not rally. She passed away during the night of December 2, 1912, in Soochow, when she was nearly twenty-three years of age.

The life thus briefly narrated had some marked characteristics upon which we may dwell with profit. *Gentleness* was a prominent feature of her character. She had a kind and loving heart that prompted gentle speech and gentle deeds to every one. She had a *quick mind*, which readily acquired knowledge and penetrated accurately into all questions that she had to deal with. This combination of gentleness and intelligence resulted in a sweet reasonableness which made it a pleasure to deal with her. She had a *sunny, social disposition*, which led her to make friends readily with Chinese and foreigners, and made her a delightful companion to all. She had also *courage* and decision of character. When asked to act as assistant principal of the girls' boarding school and take charge of the school accounts, she knew that this meant carrying a burden of difficulty and responsibility that would press heavily upon a person of her age and limited experience, but she bravely undertook the work and discharged the duties involved in it with ability and success.

Underlying these features of her character there was a genuine faith in God and a deeply felt submission to his will. During her long illness she knew that recovery was doubtful, and often expressed the wish that God would end her sufferings and take her to Himself.

The character that our dear sister possessed was excellent in its main features and was developing with a steady and beautiful growth which we who knew her rejoiced to see. God has taken her to Himself and she has found

"Light after darkness, gain after loss;  
Strength after weakness, crown after cross;  
Joy after sorrow, calm after blast;  
Rest after weariness: sweet rest at last."

J. W. DAVIS.

Soochow, China, December 4, 1912.



Mrs. W. C. WINSBOROUGH, SUPERINTENDENT,  
4001 West Prospect Place - - - - - Kansas City, Mo.

*"Prayer is the method which relates the irresistible might of God to the missionary enterprise. According to the teaching of Christ and the experience of the Church, both in the early centuries and in recent times, the greatest manifestation of divine power is in the pathway of the intercession of His true followers. Every marked advance in the missionary enterprise has been preceded by prayer."—JOHN R. MOTT.*

## A MESSAGE TO TREASURERS

MRS A. M. HOWISON,  
*Treasurer Woman's Auxiliary.*

THE Treasurer of the Woman's Auxiliary appreciates most heartily this opportunity to speak to you through our pages in THE MISSIONARY SURVEY. How much more satisfactory and inspirational would it be to speak to you face to face.

Since this cannot be, the writing of this message has been prefaced by an earnest prayer that the right words may be given to encourage the weak, strengthen the faint hearted and doubtful and above all, arouse interest and overcome apathy.

The first requisite of a good treasurer is a realization of the importance and privilege of the office. You are handling funds set part for the greatest, most lasting and important work that can come into any life, the advancement of the kingdom of heaven on earth.

Stewardship should be the treasurer's great theme, and it carries with it the responsibility of educating and inspiring those whom she officially serves.

With the Synodical Treasurer lies the important duty of getting into close personal touch with the Presbyterial

Treasurers of her organization. Hers will be the duty of keeping before them the great missionary causes of the Church at large, as well as the special causes for which her own Synod is responsible. Of equal importance is the duty of seeing that such methods are instituted regarding the contingent fund as will bring into the Synodical treasury funds adequate to the proper conduct of her organization.

The Presbyterial Treasurer holds the same responsible position regarding the local societies of her Presbytery. In addition to the duty of emphasizing stewardship, setting forth the great beneficences of the Church and the synodical causes as well, she must add to these the especial causes for which her own Presbytery is responsible. All of these should be kept before the treasurer of the local society by personal letters, literature, and personal presentation in a strong report at the annual meeting of the Presbyterial.

But after all, the greatest responsibility lies with the treasurer of the local society. She has twelve opportunities each year for



inspirational and educational work. Hers is the personal touch denied her sister treasurers. Let her realize the responsibility and privilege of her office and not be content each month to read simply a statistical report.

She should be so well informed concerning the Assembly's plan of benefices, that through frequent presentation of it, every member of the society will see the reason for a personal contribution to all our missionary causes.

She should urge upon the society the importance of a contingent fund. Secure this by the annual or semi-annual contribution from every member of an amount sufficient to meet the budget made out by the Executive Committee of her Presbyterial. This budget should state definitely the amount necessary for the contingent fund of local society, Presbyterial, and Synodical, as well as a contribution to the maintenance of the superintendent and her office. This will preclude the necessity of ever encroaching on the regular stated pledges and contributions and yet provide necessary contribution to organized work.

Definite pledges regularly made to any one cause should not be distributed, but an earnest endeavor should be made to

bring up by additional gifts all the other causes to the proportion set forth by our Assembly. Now that we have our Auxiliary and an efficient superintendent at the helm, helps can be secured in the way of leaflets, blanks, and general information along this special line of work.

It is earnestly hoped that every officer, Synodical, Presbyterial and local, as well as the individual workers, will realize that this superintendent is hers, to ask for aid or instruction in every branch of our missionary work.

The office can be useful to us only as we make it so. It was created by the General Assembly to increase our efficiency. The women of the Church, through their representatives, have undertaken the responsibility of supporting it for two years.

The Supervisory Committee gives unqualified commendation as to the present efficiency and future promise of this department.

Has your organization discharged its duty in its support?

Let us make good the faith shown in us by the General Assembly by generously and promptly meeting our part in the maintenance of this office.

You can do it and you will.

## UNIFORM OFFICERS

THE perfected plan of woman's work in the Southern Presbyterian Church includes uniform sets of officers in local societies, Presbyterials and Synodicals.

These, in addition to the regular officers of the organization, are secretaries representing the four executive departments of the Church and a secretary of Local Home Missions.

The duties of these officers are fully outlined in the suggestive Constitution prepared for Presbyterials and local so-

cieties, and furnished free on request by the Woman's Auxiliary.

It is most important that every society should have the above quota of officers for the coming year. In this way only can a society realize the full benefit to be derived from co-operation with sister workers.

It is possible and desirable under some circumstances to have one person elected to fill two offices. It is very easy for a vice-president to also discharge the duties of the secretary of Christian Education.

and Ministerial Relief, while the recording secretary may in some instances readily assume the office of either Home or Foreign Missions. Such combinations will readily suggest themselves to leaders as they study the duties of the different offices as outlined in the suggestive Constitution.

The important end to be gained is to have each cause represented among the officers, so that suggestions, literature, and helpful methods of work in each department may reach every society.

See that your society begins the new church year with every avenue for help wide open, by electing among your officers the Secretary of Foreign Missions, Secretary of Assembly's Home Missions, Secretary of Young People and Sunday School Work, Secretary of Christian Education and Ministerial Relief, and Secretary of Local Home Missions.

The following extract from the minutes of the Synod of Florida (p. 17) emphasizes the wisdom of this feature of our organization:

"In view of the wide scope of woman's work recently realized in our Church, so as to embrace all the departments of the work, we recommend the appointment of a committee in each of our Woman's Missionary Societies, whose special duties it shall be to seek by Scriptural methods to increase the number of candidates for the ministry and to arouse in the community the importance of a proper religious influence in the schools and colleges.

"We believe if we can get the mothers and all Christian women praying for and seeking an increase in the number of candidates for the ministry, that God will hear their prayers and greatly bless their efforts."

## OKLAHOMA FALLS IN LINE

**W**HEN people of the "Great West" resolve to do a thing, they lose little time in setting about it. When the brave women of Oklahoma decided to fall in line with woman's organized work in the Church, they were not dismayed by the fact that one of their three Presbyteries was entirely unorganized and, another composed of Indian women who are greatly handicapped by inability to read and speak English well. A meeting of delegates at Oklahoma City resulted in the organization on the same day of Mangum Presbyterial and Oklahoma Synodical. An excellent corps of officers was selected to fill the positions named in the suggestive Constitution, and undaunted by the tremendous Home Mission problems at their door, they have started bravely and intelligently to work.

Mrs. Kib Warren, of Shawnee, Oklahoma, was elected president of Oklahoma Synodical, and we are sure the members

of the Woman's Council unite in extending to her a most cordial and sincere welcome into their circle.



Mrs. Kib Warren.



**T**HE Closed Hand represents those who hold for themselves what God has intrusted to them of his silver and gold. They may give for the support of the local church, but even that is largely for their own religious benefit. Their hand is closed to the great missionary work Christ has given his Church to do. "There is that withholdeth more than is meet, but it tendeth only to want." Prov. xi: 24.

The Crippled Hand points to those who give something, but not as cheerfully and as liberally as they should. They give to only one or two objects outside the local Church. An offering from every member of the Church for every object is needed in order that the coming of the Kingdom may be hastened. "What givest thou him?" Job. xxxv: 7; "He that soweth sparingly shall reap also sparingly." II Cor. ix: 6. Have you cut off any of the fingers named above? Look and see.

The Open Hand tells its own story. It is the hand of the faithful steward for

God having as large a share as possible in all the various departments of His work for the salvation of the world. He does not give just as little as he can but as much as he can in the spirit of loving devotion to Christ who died for him. He gives not as an owner but as a steward administering a trust for God. As he opens his hand and gives, God more abundantly pours into his hand. Luke vi: 38. God opens his hand. Ps. cxiv: 16. Shall we keep ours closed?

Which will your hand be? In the great missionary activities of the Church, both at home and abroad, which God is so wonderfully blessing, the privilege is given you of becoming a co-worker with Christ in His world work of redemption. He waits with open hand for your cheerful and consecrated co-operation. With which hand will you respond?

"It is required in stewards, that a man be found faithful." I Cor. iv: 2. "Honor the Lord with thy substance." Prov. iii: 9.



# CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to  
REV. HENRY H. SWEETS, D. D., SEC'Y,  
122 Fourth Ave., Louisville, Ky

Make all Remittances to  
MR. JOHN STITES, TREASURER,  
Fifth and Market Streets, Louisville, Ky.

## "THE CATHOLIC PAROCHIAL SCHOOLS OF THE U. S."

REV. MORGAN M. SHREEDY.

WE FURNISH below some interesting extracts taken from an article written by a Roman Catholic priest and published in the report of the United State Commissioner of Education in 1903.

We hope this will stir up some of our own people to the great importance of a more faithful oversight of the education of our children:

"The most impressive religious fact in the United States to-day is the system of Catholic free parochial schools. Not less than a million children (this taken from 1903 report) are being educated in these schools. \* \* \*

"The Catholic Church has always laid down this great and vital principle, viz., that secular and religious instruction shall never be parted in education. It has laid down and followed this principle from the beginning. \* \* \*

"Education, it maintains, is the formation of the whole man—intellect, heart, will, character, mind, and soul. \* \* \*

"The Catholic Church will accept as education nothing less than the formation of the whole man. It will not consent that its children shall be reared without a knowledge of their faith, or that edu-

cation shall be so divorced that secular knowledge shall be made the subject of daily and earnest inculcation and that religion should be left out as an accident to be picked up when and as it may. The Catholic Church holds that a Christian nation can spring only from Christian schools, and that neither private zeal nor home education nor the Sunday School can suffice to supply the Christian teaching and formation of character which she desires in her children. It is because of this settled conviction that at all costs and at a great sacrifice she preserves here in the United States the unbroken and unimpaired traditions of Christian education from the parochial school of the humble missions, to the majestic colleges and universities of the land. \* \* \*

"It is plain, then, that we want our children to receive an education that will make them not only learned but pious men. We want them to be not only polished members of society, but also consistent Christians. We desire for them a training that will form their heart as well as their mind. We wish them to be not only men of the world, but above all, men of God. A knowledge of history is most useful and important for the student. He should be acquainted

with the lives of those illustrious men who founded empires; of those men of genius that enlightened the world by their wisdom and learning, and embellished it by their works of art, but is it not more important to learn something of the King of kings, who created all these kingdoms and by whom kings reign? It is not more important to study that uncreated wisdom before whom all earthly wisdom is folly, and to admire the work of the Divine Artist who paints the lily and gilds the clouds? If, indeed, our soul were to die with the body; if we had no existence beyond the grave; if we had no account to render to God for our actions, we might more easily dispense with religious instruction in our schools. Though, even then, Christian morality would be a fruitful source of temporal blessing; for, as the apostle teaches, 'Godliness is profitable to all things, having promise of the life that now is and that which is to come.' \* \* \*

"The religious and secular education of children cannot be divorced from each other without inflicting a fatal wound upon the soul. The usual consequence of such a separation is to paralyze the moral faculties and to foment a spirit of indifference in matters of faith. \* \* \*

"In this country the citizen happily enjoys the largest liberty. But the wider the liberty, the more efficient should be the safeguards to prevent it from being abused and degenerating into license. \* \* \*

"The only effectual way, Catholics hold, to preserve the blessings of civil freedom within legitimate bounds, is to inculcate in the minds of youth, while at school, the virtues of truth, justice, honesty, temperance, self-control, and those other fundamental duties comprised in the Christian code of morals. \* \* \*

"A sound civilization depends upon sound popular education. But the education, in order to be sound and to produce beneficial results, must develop what is best in man, and makes him not only clever but good. A one-sided education will develop a one-sided life, and such a life will surely topple over, and so will

every social system that is built upon such lives. True civilization requires that not only the physical and intellectual, but also the moral and religious well-being of the people should be improved, and at least with equal care. Take away religion from a people and morality will soon follow; morality gone, even their physical condition will ere long degenerate, while their intellectual attainments would only serve to guide them to deeper depths of vice and ruin. \* \* \*

"A civilization without religion is a civilization of the 'struggle for existence and the survival of the fittest,' in which cunning and strength become a substitute for honor, virtue, conscience and duty. As a matter of fact there never has been a civilization worthy of the name without religion, and from the facts of history the laws of human nature can be easily inferred. \* \* \*

"To shut out religion from the school, and keep it for the home and Church, is, logically, to train up a generation that will consider religion good for home and Church, but not for the practical business of daily life. Religion, in order to elevate a people, should inspire their daily conduct, rule their whole life, govern their relation with one another. A life is not dwarfed, but ennobled by being lived in the presence of God. Therefore, the school which, principally, gives the knowledge fitting for practical life ought to be pre-eminently under the guiding influence of religion. \* \* \*

"Other denominations are to-day awakening to this great truth which the Catholic Church has never ceased to maintain. Reason and experience are forcing them to recognize that the only practical way to secure a Christian people is to give the youth a Christian education. The avowed enemies of Christianity are banishing religion from the schools in order to eliminate it gradually from among the people. In this they are perfectly logical and we here in America may well profit by the lesson. Hence the cry for Christian education is going

up from the religious bodies throughout the land. \* \* \*

"The Roman Catholic Church is winning and holding the love of her children by reason of her great sacrifices for their moral and religious as well as their mental training. Hence we see to-day a growing demand to make education more Christian. Thinking men are becoming alarmed at the growth of crime, especially among the young. The theory that 'all sin, vice and crime were due to ignorance' is now exploded. \* \* \*

"It is the aim of the friends of Christian education to lessen the rising tide of immorality and crime by fostering religion in the young. It is their endeavor to train better men and better women, and thus give the State better citizens by making them better Christians. \* \* \*

"'We must multiply them,' (multiply the schools) they insisted, 'till every Catholic child in the land shall have the means of education within its reach.' Parents and pastors should not rest till this is done. \* \* \*

"The management of the parochial school ultimately rests with the rector of the parish. He is usually aided by a local committee or school board made up of competent laymen who are interested in educational matters. \* \* \* The gentlemen who are selected for this position

regard it as a special mark of honor, and give their time and services cheerfully. They are a great aid to the pastor in his school work. They meet usually once a month, in conference with the rector, when the daily workings of the school are discussed and suggestions made for remedying any defects or for bettering conditions. \* \* \*

"I do not believe that you are going to make the right kind of citizen by a Godless education, and then adding on religion afterwards. That idea is wrong. Education and religion must go hand in hand."—President Hadley.

"Goldwin Smith says of Canada: 'Under our purely secular system of education, intellect is outrunning character, with bad consequences to the child and to society.'

"'Whatever we wish introduced into the life of a nation,' says the German, William von Humboldt, 'must first be introduced into the schools.'

"Surely we want civic virtue and morality in the life of the American people. Can we get these without introducing them into the schools? And can we have a saving morality and civic virtue without religion? All bodies of Christians, the world over, unite in saying, 'No,' we cannot. Why not, then, introduce religion into the schools?"

## THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

LOUISVILLE, KY.

### I. EDUCATION FOR THE MINISTRY.

Number of candidates on roll, 465.

Number of candidates receiving aid, 289.

Maximum amount of aid, \$100.

It requires four ministers, seven churches and 630 members to provide one candidate for the ministry.

### II. MINISTERIAL RELIEF.

#### 1. Regular Appropriations.

Aid granted to sixty-one infirm ministers, average \$226 per year.

Aid granted to 150 needy widows, average \$136 per year.

Aid granted to fourteen afflicted orphans, average \$100 per year.



Seventy-one little fatherless children, under fourteen years of age, not included above, are in these 225 homes.

2. *The Home and School.*

Nineteen of these families receive additional aid at the Home and School.

Five Orphans, between ages sixteen and twenty-three years, receive board at the home.

Thirty-four orphans, between ages eight and twenty-two years, are boarded with fourteen mothers.

Tuition for all are paid in the primary, preparatory and college conducted by private parties at Fredericksburg.

III. THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

Total amount requested by the	
Assembly .....	\$500,000
Total amount safely invested....	317,609

Total amount to be raised and	
greatly needed .....	\$182,391

Earnestly commended by General Assembly for gifts and legacies.

IV. SCHOOLS AND COLLEGES.

To disseminate information and advance the interests of our five theological seminaries, thirteen colleges for men, twenty-five colleges for women, thirty academies and various mission schools.

V. THE EDUCATIONAL LOAN FUND.

For boys and girls who want to attend a Presbyterian college.

Total amount of fund, \$7,880.

Total number of Loans, twenty-seven.

Maximum amount of loan, \$100 a year, not to exceed four years.

## CO-OPERATION FOR EFFICIENCY

REV. RICHARD CECIL HUGHES, D. D.

IN THE big universities with from three to six thousand students there is little idle time for anyone. To begin with, the campus is large; distances between buildings and between boarding houses and the campus are great, and these must be covered many times each day. To attempt to become acquainted with a fair number of one's classmates in a class of a thousand, more or less, takes time. Then one does not wish to be entirely out of the athletic and social life, and class and university politics are interesting. One who looks on from the outside wonders how students find any time for their studies when they are so absorbed with affairs that seem to be more interesting.

But the requirements of class rooms and laboratory are exacting. Little mercy is shown those who fail in examinations. When freshmen are so numerous, the faculty evinces little sorrow when two or three hundred are sent home for failure in examination. The modern university student is busy. His duties crowd fast upon him, and, however in later years he may estimate their value, they seem very important now.

In a university town, where the Church has as yet done little for the students, a good elder said to the writer: "We have provided everything a student needs religiously—a big church, good music, an eloquent and earnest preacher, a hearty welcome to all the university students. What more can we do?"

The fact that the students did not make use of their privileges did not alarm him. The fact that several hundred students from Presbyterian homes were spending four impressionable years outside the Church with scarcely a thought of their religious obligations, learning how to account for the progress of civilization by the study of history and the sciences with scant mention of the great religious sanctions and motives of society, did not indicate to him the next step to be taken.

A merchant fills his warehouse with the best goods, he displays samples in the windows and advertises in the papers. He knows the retail stores need these goods, but without delay he organizes an expensive sales department and sends his men on the road to sell the goods. A good salesman will tell you that he must not only have good goods, believe in them

thoroughly and in his own ability to sell them, but he must make his own personality pleasing to his possible customers, and, if possible, meet them alone one at a time.

The parable of the good salesman is the lesson for the Church to-day.

At the University of Wisconsin there are six university pastors representing the Presbyterian, Congregational, Methodist, Lutheran, Baptist, and Roman Catholic Churches who co-operate with each other and with the secretaries of the Christian Associations. These pastors are mature men who have won success in other fields, and are thoroughly seasoned for their difficult task by experience in dealing with men.

Each one makes it his business, as far as it is physically possible, to reach each student who is in any way related to his own Church. Each year a number of students are found not to be on the list of any pastor. These unrelated names are divided among the workers, including the Association secretaries, and these men go out to find the students in their rooms. Frequent meetings are held in a sort of clearing house, where names are exchanged. You think it is not dignified for a clergyman to climb stairs, hunt through boarding and fraternity houses and make a half dozen calls before he finds the one boy he is after; but a good salesman thinks more of selling his goods than of his own dignity and thus unconsciously maintains the highest dignity, the dignity of the efficient man.

There is enough pathos and humor in this sort of work with students to keep the pastor's wits and heart alive and warm, and the value of the results is beyond computation.

There pastors are not building up an institution, they are not primarily working for a church. They urge the student to unite with the Church of his choice. They are too busy, the interests at stake are too big, the spirit of co-operation too strong for even a suspicion of the selfish or sectarian spirit.

The students whose lives are enriched will in a few months scatter to the ends of the earth as workers and leaders in all forms of Christian service.

Enough of the results are seen locally to encourage the pastors. The trustees of the Madison Presbyterian Church have been obliged to cut out an art glass window to make a fourth exit in order to accommodate the audiences that crowd the church morning and evening.

The university president says he sees results in the improved morale of the student body.

The churches are called upon to support no work of greater importance anywhere.

Definite religious life is essential for each student. The most effective agency to promote this is the church with which he is best acquainted; the church through which he ought to render his service to the world after graduation.

## JANUARY OFFERINGS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

During the month of January the following offerings were received: Undesignated Fund, \$5,916.22; Education for the Ministry \$1,541.36; Ministerial Relief, \$3,959.58; Home and School, \$1,765.18; Schools and Colleges, \$105.78; total, \$13,288.12. Total for January, 1912, \$13,250.94; increase, \$37.18. Endowment Fund of Ministerial Relief,

January, 1913, \$392.81; January, 1912, \$328.55; increase, \$64.26. Educational Loan Fund, January, 1913, \$602.65; January, 1912, \$429.41; increase, \$173.24.

To help meet the urgent needs, please remit at once all funds on hand to Mr. JOHN STITES, Treasurer, Fifth and Market Streets, Louisville, Ky.

# HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

## THE GREAT CAMPAIGN

FOR more than six months the campaign for evangelism and the proper financing of the benevolences of the Church has been on. Church courts have endorsed the effort. Conferences have been held in most Presbyteries. The Home Mission Convention in Memphis gave the final impetus to the growing enthusiasm.

Now comes the real work, the putting into action of all that we have planned and promised. *March is the month for a great simultaneous campaign to put the Every*

*Member Canvass into operation in every church.* Surely there will be no laggard at this time.

Its success will depend upon one supreme and unanimous effort. Is there a pastor or church that will sound a discordant note in the concert of effort?

May we not hope and expect that for once, at least, we may be united as a Church, and move forward as one man? The victory will send a thrill of joy throughout Christendom.

## EQUIPMENT THE SUPREME NEED

NO CAUSE has made greater progress in the past ten years than Assembly's Home Missions. Each year the finances have steadily and systematically increased over the previous twelve months. The advance from an income of \$26,000 in 1901, to nearly \$150,000 at present, marks gratifying progress; but the constantly enlarging character of the work continually reveals needs greater than our growing income can supply.

The Church has never waked up to a proper appreciation of the magnitude of this work. It seems almost impossible

to impress even our ministry with the fact that the situation has marvelously changed in the last ten years. The "simple life" in Home Missions is a thing of the past. Until recently the Assembly's Home Missions stood solely for aggressiveness on the frontier and the building of new churches for shifting populations. Now the "frontier" is everywhere—in our cities and rural communities—as well as in the great West. Foreign-speaking people, destitute mountaineers, and ten million needy negroes are new departments added one after another, and each re-



quires as much to meet its demands as did the whole cause ten years ago.

These growing needs have so taxed our finances that the Executive Committee of Home Missions has never been able to meet the urgent demand for an adequate equipment of the work. Our mountain mission schools and our work for foreigners are conducted in wretched and unsightly rented buildings, so out of repair as to make them unsuitable for anything except "missions." This lack of equipment is not only a reproach to our Church with her abundant wealth, but is an explanation of the comparative failure of some of our work. "The inadequate gift is a wasted gift." If for no other reason, the Church should give us an equipment to prevent the dead loss of some appropriations where this lack is a complete handicap.

What would a business man think of the foresight of a farmer who purchased land and then failed to equip his plantation with stock, farming implements, etc.? What kind of crops could he reasonably expect? What would a merchant expect who purchased goods and yet provided no building in which to display them? What returns would a manufacturer obtain who built his factory and yet failed to equip it with proper ma-

chinery? Yet this is the task which the Church allows her Home Mission Committee to attempt. It is as unreasonable as when Pharaoh, the hard taskmaster, required of Israel to make brick "without straw."

No matter what other urgent and immediate claims are faced, surely the time has come when the Church must furnish an adequate equipment or assume the responsibility of allowing much of our promising Home Mission effort to go to waste. If the Church did little else this year in the way of a "forward movement," than recognize her long neglect of the patient Home Mission Committee, and equip the Committee for its supreme task of meeting our responsibility for Christianizing our own country, it would mark a new era in her own proper equipment for efficient service.

There is a crisis in the progress of a denomination as well as "a tide in the affairs of men," a psychological moment, upon which is pivoted the highest success of a cause. The day of opportunity for Home Missions now confronts our Church; and the furnishing of the equipment, or the failure to do so, will turn the scale and spell the achievement of success or comparative failure for years to come.

## THE MEXICAN COTTON PICKERS

REV. WALTER S. SCOTT.

THE influx of Mexicans into Mississippi, Louisiana, Oklahoma, and especially Texas every year during the cotton picking season, is a movement of people both unique and remarkable, the like of which is not seen anywhere else in our country. Not less than 30,000 Mexicans came over from Mexico last season, most of whom returned, though many remained.

I have seen fully two hundred leave

in one train alone from Laredo on the border, and during the cotton picking time there never was a day that less than fifty were brought into the interior of Texas. These thousands of benighted souls offer a magnificent opportunity, a splendid field for our evangelistic efforts.

What should be done, and what do we need to meet this grand opportunity? In the first place, we who are in charge of the work must throw ourselves more



Vessels of King Cotton

completely into it, "laying aside every weight," and not allowing ourselves to be distracted by questions of sociology and political economy, which are matters of secondary importance, and give ourselves wholly to "the work of the ministry." We should convert ourselves into Presbyterian circuit riders, visiting as many churches and preaching points as possible each month.

Secondly, the Church at large should be made to realize the extent of the field and the magnitude of the work, and should come more adequately to our help through

the Assembly's Committee of Home Missions, so that these workers may be properly supported, and not have to beg for their living.

Our people must not lose their confidence in the efficiency and sufficiency of the Gospel. The preaching of the Gospel will save the Mexicans; nothing else can take its place. Give us of your means to give them *first* the Gospel—the other things will be added unto us if we obey the risen Master's Commission.

*San Antonio, Texas.*

## THE MODERN SAINT

RICHARD BURTON.

No monkish garb he wears, no beads he tells,  
Nor is immured in walls remote from strife,  
But from his heart deep mercy ever wells;  
He looks humanely forth on human life.

In place of missals or of altar dreams,  
He cons the passionate book of deeds and days:  
Striving to cast the comforting sweet beams  
Of charity on dark and noisome ways.

Not hedged about by sacerdotal rule,  
He walks a fellow of the scarred and weak:  
Liberal and wise his gifts; he goes to school  
To Justice: and he turns the other cheek.

He looks not holy; simple is his belief;  
His creed, for mystic visions do not scan;  
His face shows lines cut there by others' grief  
And in his eyes is love of brother-man.

Not self nor self-salvation is his care;  
He yearns to make the world a sunnier clime  
To live in; and his mission everywhere  
Is strangely like the Christ's in olden time.

No mediaeval mystery, no crowned  
Dim figure, halo-ringed, uncanny bright;  
A modern saint: A man who treads earth's  
ground  
And ministers to men with all his might.





Our annual increase in the support of all the causes will pay back our net receipts from Atlanta *plus one half*.

This Presbytery, with its great opportunity for aggressive work, will engage to *do the work* and fully return in an in-

crease of offerings for the causes all the outside help received.

*This is a challenge to the Church at large for help in a time of great opportunity and of distressful need.*

Kerrville, Texas.

## “THE PASS” BETWEEN MEXICO AND TEXAS

REV. C. R. WOMELDORF.

THE evangelization of the 300,000 Mexicans in Texas demands more men, means, and better equipment. Four ordained men, six native preachers, a few chapels and rented rooms, are not sufficient for saving these people. The Mexican needs more than conversion. Coming as he does from the ignorance, superstition and vice of Romanism, conversion does not make a stable, strong Christian without a great deal of patient training and safeguarding.

For our Church workers, officials, leaders and preachers we must have taught, trained and developed men and women. These may be had through the school, especially the boarding school, the settlement or institutional work.

We have made a good beginning in establishing the Texas-Mexican Industrial Institute at Kingsville. In Albuquerque, New Mexico, the Presbyterian Church, U. S. A., has a youths' school; of the 140 pupils last year all became professing active Christians except one. In these schools we have the environment, the restraints, the training to form habits and make character and develop the whole man physically, mentally, morally and spiritually.

The Methodist Church has just completed a \$10,000 building in El Paso for settlement work among the Mexicans. This is in addition to a good building and equipment for church and school, with four teachers and 100 pupils. What can be expected in our work here with a little adobe room insufficient for Sunday

School work? We need a building that will give every-day-in-the-week social environment, good reading, wholesome recreations, and general moral training, all leading to Christian manhood.

We have had five years' experience and observation in this Mexican work. We have learned something of the language, the people, the problems, and how unsatisfactory our work has been. We have an organized church with fifty-one



Mexican Huts.

members, a Sunday School, and Christian Endeavor Society, but when we examine the standing of each one and his usefulness we neither boast nor judge. Our members seem soundly converted, but the weakness and instability are appalling. I have more than once seen them drunk, and then have them return to church on the Sabbath, and perhaps bring someone with them. We know their former life and present environments, and can pity rather than condemn.

This is a strategic point. There are eight railroads running into El Paso, two leading into Mexico. For a radius of 800 miles all these roads are kept up by Mexican labor. The city has about 22,000 Mexicans, and is connected by bridge with Juarez, Mexico, with about 12,000 more. Some 5,000 additional may be reached by street car, and many thousands more nearby by rail. About 30,000 pass through this gateway yearly. El Paso is a congregating center as well as a distributing point for the Southwest.

In spite of difficulties and lack of equipment, the year has given some growth for our Church here in El Paso—nineteen adults added and eleven children.

The Mexican condition remains unsettled. Anyone who can say how much longer this condition will exist will have to know the Mexican better than I do. On this side the effect is felt. One of our congregation is in the United States penitentiary at Leavenworth, Kan. Another, a member, is a prisoner in Mexico City. Another has just returned from serving his sentence in Mexico City, and another spent some time in the revolution and abandoned the church.

The more we allow these Mexicans to become Americanized and yet remain unevangelized, the more unfortunate for them, and the more difficult the task for us. In the cities especially the Mexicans get the very worst American influence—from the saloon and other dens of vice, with all sorts of Sabbath desecration—and they become religiously indifferent.

The opportunity is ours! It is at our door! It is pressing! It is appealing! It is without parallel! It is passing! We do not need any night vision, or Macdonian cry! On the ranch, in the field, in the village, town, city, and at every section and railroad station in Southwestern Texas, these people appeal to you!

Our Church has perhaps the largest and best work among the Mexicans in Texas. We have about 1,300 communicants, or about one-third of one per cent. of the whole number. This will indicate how little has been done, how vast the undertaking and how great our opportunity and responsibility!

*El Paso, Texas.*

## FOREIGN MISSION WORK IN HOME MISSION TERRITORY

REV. GEORGE C. MOORE.

**F**IVE years ago what is now the town of San Benito was a thick growth of cactus and mesquite trees. Within that time it has grown to a city of 4,000 inhabitants, with beautiful homes and rich farm lands surrounding it.

About one-fourth of the population are Mexicans; the part of town in which they live being separated from the American part by the main irrigating canal, called the Resaca.

Into our midst this destitute people have come, sent of God as a challenge to our faith, looking up in their ignorance and helplessness to this nation, which has been so greatly blessed of God, eagerly snatching at the crumbs of light and

knowledge as they fall from the well-filled table.

And they have not been allowed to go



The Mexican Church at San Benito, Texas.

hungry in this land of plenty, nor to look in vain for the help which they so sorely need. For when the Lord sent this people into our midst, he also sent a godly woman to minister to them in spiritual things, and she has greatly endeared herself to all the Mexicans in San Benito by the love and sympathy which she has shown for them.

Coming into this field the first of September, 1911, Miss Annie Dysart found only three Protestant families as a foundation upon which to build a church. They were without a lot, a building, or money, and had the active opposition of the Catholic priest to contend with. Now they have a nice church building costing over \$800 on a lot donated by the Company, with a church membership of some forty members, and fifty scholars enrolled in the Sunday School. Rev. W. A. Ross,

of Brownsville, preaches for them nearly every week, and a Mexican minister holds services two Sundays in each month. All these services are well attended.

This is a Foreign Mission work in a Home Mission territory. Miss Dysart is supported by the Foreign Mission Committee at Nashville, and devotes her time exclusively to the work among the Mexicans. A twenty-five years' experience as a missionary in old Mexico gives her an exceptional equipment for this field. She has recently started a day school in connection with her other duties, which gives her a hold on many homes otherwise un-reached.

May the Lord continue to bless this work, and the hearts of those who are giving their lives to it.

*San Benito, Texas.*

## AN OPPORTUNITY IMPROVED

REV. E. M. MUNROE, JR.

THE Mexican work at Edna is new, only four months old, but it furnishes a good illustration of the close watch kept by our Mexican missionaries for opportunities for new work. It is a noble example, too, of the spread of the Gospel from one consecrated Mexican, and a convincing proof of the genuineness of the profession of these people, and their readiness to respond to the Gospel.

The Mexican with whom our work began here came into the community un-awares to any of us in the American Church. He was just an ordinary Mexican wood chopper and cotton picker. As is often the case, we in this community had practically conceded the Mexican population to the Roman Catholic Church. Not being able to speak their language, we had excused ourselves from any active responsibility in their behalf.

Although this Mexican cotton picker

came into our community unknown to us, he had been carefully followed by Mexican missionaries whom he had met on his way here. He crossed Miss Dysart's path, and she sent a tracer after him. He came into contact with Mr. Trevino at San Marcos, who informed him of Rev. R. D. Campbell's leadership of the Mexican work in this part of the State, and also notified Mr. Campbell of his presence here. Thus a single Mexican Christian arriving at Edna, Texas, from the mountains of old Mexico had been carefully followed and exactly located. How much we need to employ this "follow-up" method in keeping tab on our American Church members.

Mr. Campbell informed us that we had a real Presbyterian Mexican in our community, and offered to visit the field. We were delighted to have him. With Mr. Campbell here, we located our man, who had proved to be a genuine Christian,



a man of decided character and consecrated zeal. He had not waited for the missionary's arrival, but had gathered his companions about him, some of whom had come with him from Mexico, and had instructed them in the truth of the Gospel by explaining the Scripture and praying with them.

At Mr. Campbell's first service there were seven men present, one of whom was this Christian leader. Four of these men made a profession of faith, and after a very thorough examination by Mr. Campbell they were received into the membership of our Church.

From that time these Mexicans came regularly to our Sabbath School, and in a few weeks five others presented themselves for membership, who were received after an examination through an interpreter. On Mr. Campbell's next visit another five were received, and several children were baptized.

During these four months this Gospel work has spread from this one man to these fourteen others who are now members of our church, and just now there are, at least, five others waiting to be received on Mr. Campbell's next visit. In addition to those who have made a profession of faith, quite a number have attended the services. Mr. Campbell has preached here three times, to not less than forty different Mexicans, some of whom had never before heard a Protestant minister.

The work has recently been very much encouraged and helped by the coming to Edna of a well educated and highly refined Mexican family from New Orleans, who were members of the Napoleon Avenue and Canal Street Presbyterian churches, and who are now waiting for their letters to be received here.

As to the genuineness of the profession of these people, I need hardly speak. These men have given splendid expressions of faith. Several farmers who have had business dealings with some of our Mexican members have voluntarily spoken to me of their absolute honesty and con-

scientiousness. The Americans who have attended our Mexican services have frequently mentioned their apparent earnestness and reverence.

It was my privilege to be in college with a fine Mexican fellow, and in the seminary with another. Both of these men were known for their consistent Christian lives and for their fine spirits. I mention these things because of the accusations, of treachery and insincerity which are so often heard against the Mexican people.

While our church has been able to give but little assistance, except prayer and cordial support and some financial aid (though the Mexicans contribute regularly to our church), yet we feel that we have been very much benefited by having this Foreign Mission work carried on at our own door. It is our purpose to support it as liberally and heartily as possible, and as Mr. Campbell now comes once a month, we hope soon to have a well organized Mexican church with a building of its own to transfer to the Texas-Mexican Presbytery. Our church counts it a privilege, and we know that we have been blessed in trying to help these people that the Lord has sent into our midst.

Will not other churches in Southwest Texas be on the lookout for opportunities to work among our 300,000 Mexicans? Will not the American churches, in places where there are Mexican congregations, be especially careful to help share the burdens and see that their financial support is sufficient? Will not all the readers of THE MISSIONARY SURVEY remember in prayer and substance and service these Mexican Christians in Texas; will you not remember the three hard-worked American missionaries, the five financially pinched Mexican evangelists, the struggling Texas-Mexican Industrial Institute, and the 300,000 Mexican people within our borders?

*Edna, Texas.*

## OUR MEXICAN JERRY McAULEY

REV. WALTER S. SCOTT.

THE conversion of the "wharf rat," Jerry McAuley, and his transformation into a preacher of the Gospel and the leader of the Water Street Mission, was truly a miracle of grace.

In the work of evangelization among the Mexicans in Texas we have had many instances of the marvelous transforming power of the Gospel. There is one case in particular that so reminds me of Jerry McAuley that I have for years dubbed him "our Mexican Jerry McAuley."

Joshua Alva was as rough a specimen

an inveterate and unmitigated thief, and a pastmaster in the art of shop lifting. I knew him before his conversion. Those who knew him better have informed me of the reputation he had, and he himself has often told me of his thievery and of that bad past life.

I have been associated with him since his conversion for over twenty years. I have watched him as he has had to go through "deep waters," and I have seen how he has endured trial and withstood temptation. He married and raised an interesting family; he taught himself to

read and write; he was made an elder of the Martindale church; he has lived a consistent Christian life, but what makes his conversion remarkable is his absolute obedience to the apostolic injunction—"Let him that stole, steal no more; but rather let him labor with his own hands."

Though there is much uneasiness left in him, though you can see the scars that the evil life left on him, still he is a thoroughly converted man. He that stole is an honest, law-abiding citizen, and has been a most faithful and efficient elder. The way in which he has developed intellectually and spiritually has been to me a constant wonder.

This man is only one of the many among the Mexicans in Texas that the simple preaching of the Gospel has transformed. He is

only "a sample of grace," a sample of the work we have been doing. We need more preachers, more evangelistic work among these people. If we win the parents, we can count on the families.

*San Antonio, Texas.*



"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Joshua Alva and family.

of bad human nature as could be found anywhere among his people. Hard drinkers are as a rule big, hearty, generous men, but Alva did not have this "redeeming feature." He did not drink, but was most foul and profane, a gambler,

## FIGHTING THE GOOD FIGHT

REV. C. C. ACEVEDO.

**A**FTER being a licentiate minister and a helper for over a year to Rev. W. S. Scott in the Hondo and Sabinal field, I have been appointed evangelist, a little over a year ago, taking the whole work in my charge.

During the last year five persons have been converted and entered as active members of our church. We have celebrated very good revival services, and by the help of our Lord have maintained the work at a successful extent, in spite of the Romanist zeal and great opposition that is held by them and that is extended at a well remarkable point.

Besides this, we have other stumbles in our path that keep our churches in little troubles, owing to the not very good influence of two different churches that have been organized among our people, and instead of doing them any good turn them into enemies.

In the middle of these and other difficulties we raise our voice of gratitude to our Lord, not only for keeping us few from the evil, but for His great favor in keeping us faithfully to our church, making us go ahead with the Christian work at slow but steady steps. We surely appreciate, too, the great help and good will of our American friends and brethren of the different churches, who have helped by several ways for the self-support and progress of our work here.

We wish that every reader who sees these lines will help us, praying to God for a great success in our Christian work among our people; and with faith in the promises of our Lord to be with us, we are marching to the future, hoping to get more triumphs for the glory of the Lord Jesus Christ.

*San Antonio, Texas.*

## ILLNESS OF REV. R. D. CAMPBELL

**O**UR readers will be pained to learn of the serious illness of Rev. R. D. Campbell, of Beeville, Texas, one of our three devoted American evangelists among the Mexicans in Texas. Though he had not been well for some time, it was hoped that with proper treatment and care Mr. Campbell would improve. How can a man exercise care who is trying to do the work of several men on a salary insufficient for one? He must either attempt to do the work himself, or see it neglected.

Mr. Campbell's condition becoming critical just before Christmas, Mrs. Campbell took him to the hospital at San Antonio, where an operation was found imperative, and performed at once.

We are thankful to report that the patient seems to be making a good recovery, and we pray that the Lord will restore this faithful laborer to his work and family in even better physical condition than ever before.

This explains why Mr. Campbell's usual article for the Texas-Mexican Number is lacking. Perhaps we ought to say here, too, that it has just been decided to issue in leaflet form, instead of including in this Number, the account furnished by Mrs. Campbell of the work in the various fields in Texas-Mexican Presbytery. Copies of this leaflet will be sent free on application.

We would like, under the circumstances,



to quote from a letter from Mr. Campbell the following facts, which show the imperativeness of this work among the Mexicans in Texas:

The need is for more workers. The question arises, "why does not the Texas-Mexican Presbytery supply them?"

To this the answer is: The Presbytery has neither the men nor the money. Is there a solution for the problem, or shall the hungry souls go unfed? It seems that the Lord of the harvest is providing the men in an extraordinary way, in the person of a few humble, consecrated, experienced elders, who are doing what they can, but their occupation leaves them little time and less strength for the prosecution of Gospel work.

Some of these men, after working on their farms all day, often walk four or five miles, hold service and return home late at night, to rise early for work next morning. Now some of these self-sacrificing elders could do a good work in these outlying places if they had only \$15 a month to hire a substitute on the farm for the days they give to the work. Here is an opportunity for a church missionary society or for an individual to make a splendid investment of consecrated funds.

The Mexican Presbyterian ministers, elders and families are doing a seed-sowing whose harvest is largely reaped by other churches, because one lone minister cannot give such a vast field proper attention. Those who are evangelized through Presbyterian agencies should logically become Presbyterian members, and so contribute to the strengthening and growth of the work.

Though the exigencies of the San Marcos field are especially urgent at present, our entire work is passing through a great crisis.

The wife of one of our ministers wrote a few weeks ago: "I dread to go to the store to buy the absolutely necessary provisions, for fear the merchant will say he cannot let us have anything more until we pay what we owe."

The wife of another devoted evangelist has had to take in washing in order to buy provisions while the husband was out in his field of labor.

Still another minister has just had to make a trip of nearly 200 miles in order to borrow \$30 to pay a pressing debt.

The income of another minister for the past year averaged only \$29 per month.

The salaries of the American missionaries are frequently in arrears.

Need we tell you that the efficiency of every worker is crippled by this financial condition? Need we say that the work is suffering as well as the workers? This distressing situation is not due in any sense to bad management, but entirely to the efforts of the Presbytery to overtake the growing needs of the field without a corresponding increase in the contributions. Nor is it due to a decline in self-support on the part of the native churches.

The Texas-Mexican Mission needs an enlarged and a constant source of income if our Church is to do its duty to the Mexican people of Texas, and accept the challenge that the Lord's blessings in the past lays before us to do yet greater things in the future.

## FROM EARTHLY TO HEAVENLY SERVICE

ALL Christian and missionary work among Spanish-speaking people lost a friend and strong helper in the death of Rev. Henry Barrington Pratt, D. D., which occurred at Hackensack, N. J., December 11, 1912.

Dr. Pratt devoted practically his entire life to the work of giving the glad tidings of salvation through Christ to these people. Whether as missionary in the United States of Colombia, in Mexico, Cuba, and Southwest Texas, or as translator of the Bible and various evangelical books and tracts, he never lost sight of this deep purpose of his heart. To his patience and genius, his skill and his love,

the world is indebted for what is universally conceded to be the best translation of the Bible into Spanish that has yet been produced. So great was his desire to uplift the people of his choice that, even in his last illness, while welcoming the call to the rest of home after a life of tireless endeavor, he yet reluctantly laid aside the pen of the translator, the pen that had opened up the Word of God to the people who sat in darkness, the pen that had proved itself more potent than the sword of the soldier in assaulting the bastions of Rome.

While the Church papers have recently contained sketches of the life of Dr. Pratt,



Dr. Pratt and his pupils.

and expressions of appreciation of his labors, it was the purpose of this department of THE MISSIONARY SURVEY to give some account of his work among the Mexicans in Texas. Much of the success of our work to-day among these people is due to the thorough theological training which Dr. Pratt gave to three young men, who are yet preaching the pure Gospel as he opened it to them—Rev. Reynaldo Avila at San Antonio, Rev.

Elias Trevino at San Marcos, and Rev. Abraham Fernandez in old Mexico. But at the last moment we were disappointed in the promised article. Perhaps it will come in later, for it is due the memory of this man of noble aim that the Church should remember his part in bringing the message of free salvation to these Spanish-speaking people within our borders, who have been held for so long in the shackles of Roman superstition.

## THE WORK OF A MINISTER'S WIFE

MRS. REYNALDO (MARIA) AVILA.

THE wives of the ministers in the Texas-Mexican work have labored with all activity and energy with their husbands in their various fields of work. Their valorous share in the glorious work has always been in proportion to ability, and as they could be spared from their home duties as wives and mothers.

But this important work has not had the desired success—in spite of the heroic

efforts of these enthusiastic handmaidens of the Lord—and the cause of this strange phenomenon is, in my judgment, the isolation in which each woman has lived and worked. What we need to make more effective our efforts is unity of action, reciprocity in our projects, and more harmony in our methods. We need a drawing together the one to the other, and I believe that the time to accomplish this has come. Our husbands have given

us a good example in the prosecution of their work and it is just that we imitate them.

I do not wish to say that we should begin a separate work from theirs, but that together with them we endeavor to make more effective our labors. I take the liberty of making these suggestions:

We ought to begin by setting apart a day and hour, dedicating it to united prayer to God for a spiritual awakening during the coming year.

Each one in her respective field ought to make greater effort to interest every woman and girl of the Church to unite with us in prayer and work for the cause of the Lord.

We ought to have reunions in large numbers of us at times to stimulate us in the work, telling our experiences and deciding on some definite plan that we propose to prosecute.

Each one of us should show more interest in the progress of the work at large and not be absorbed in just the work in our own field.

I know that the many difficulties we have must be removed to obtain the success that we all long for. But we can

do all things through Christ who strengtheneth us.

*San Marcos, Texas.*



Mrs. Reynaldo Avila, with her uncle.

## A GROWING WORK

MRS. J. G. (MARTA V.) CAVAZOS.

OUR church in Corpus Christi, though small in numbers, has proved itself ardent and powerful in spirit. Last year one of the ruling elders died; he had been a great help to the church. However, we are glad to say that his family, though they have suffered much because of their loss, has remained faithful in the service of the Lord.

In the last months the church, by the authority's order, has done some improvements to the amount of \$220, and in spite of the great poverty of the twenty-six members that live here, those improvements have been made. For the apportionment of the Presbytery this church has done its best. It has nearly paid all, and expects to pay the rest by the end of the

year. The Christian Endeavor Society is doing good work, and has helped the church with some improvements.

The work in Kingsville, though it is comparatively new, is progressing fine. The great difficulty we had met was about the place to have the services, but we have obtained the school for our services. In November last a Sunday School was organized. The Corpus Christi pastor visits Kingsville one Sunday every month, but some of the pupils of the Industrial School help him with the Sunday School. We believe that the Industrial School will be a great help to the work in Kingsville.

*Corpus Christi, Texas.*



## SUICIDAL NEGLECT OF THE HOMELAND

REV. W. MOORE SCOTT.

THE careful observer and thoughtful student of conditions in our own bounds will not make haste to challenge the integrity of the above caption.

In the time and space available for the presentation of the great cause of Home Missions, which has appropriately been termed "the basis of all our work at home and abroad," I must be content to touch only upon its salient features as seen through observation and investigation as Synodical chairman for a few years.

The vastness and the imperativeness of this work are seen in that it forms the foundation upon which our Church must stand for all her agencies, and includes directly and literally every kind of missions—home and foreign, white and colored, city and mountain, church erection, education, sustentation and evangelization.

Dr. F. B. Meyer was asked at the close of his address at the Southern Baptist Convention in Baltimore, what he considered the greatest mission field in the world, since he had traveled around the world studying missions; without hesitation or qualification, he replied, "The United States, because here we have all nationalities of the world centered."

When I consider the unsurpassed faithfulness and efficiency of our Secretaries and the Committee at Atlanta and yet see our Church have to halt or turn aside before open doors, outstripped so far by other denominations, and even have to retrench in occupied fields, and respond to a wise and imperative call for a \$100,000 semi-centennial fund with a paltry sum of \$6,300, I can but feel that she has not yet realized the vastness of both the scope and importance of this great work, and that she must soon say with humiliation and regret, "mine own vineyard have I not kept."

Between Local Home Missions and Foreign Missions, the strong Presbyteries have overlooked the needs of their neighbor in a lawful, but too all-absorbing, devotion to self and the stranger. The old saying, "As goes America so goes the world," might be received into the Church and "christened," "As goes Home Missions so goes the Church."

Immigration is pouring its dark tides into our national life at the rate of approximately a million a year, and if we fail to Christianize them, to say nothing of the 11,000,000 negroes, the 3,000,000 mountaineers, the hundreds of thousands of Indians, we not only fail to avail our-



THE CORRECT CHRISTIAN EYE-GLASSES

selves of the greatest means of saving the nations from which they come, but we will ultimately be "foreignized" by them.

*The Literary Digest* and *Continent* of November contained a map showing in colors, "Foreign America." This map shows that eleven States have over fifty per cent. of the population foreign; fourteen over twenty-five; five over ten; and five over five per cent., while less than a dozen States have under five per cent. foreign population. With the character of the immigration of recent years, and the tendency to colonize instead of distribute and be assimilated, the social, political and religious life of the homeland is imperiled.

Till recent years this foreign population has been confined largely to the North and East, but the tide has now turned, and it is pouring into many States in our Home Mission fields, while with the opening of the Panama Canal, and the placing of the world's gateway at our door, the perilous tide will rise higher and higher.

During the great knitting mills strike at Little Falls, N. Y., Mr. Lunn, the Socialist mayor of Schenectady, said to Governor Dix: "Little Falls is a section of Russia not yet annexed." Such immigrants not only bring Foreign Mission territory to our very door, but threaten to convert our homeland into Foreign Mission territory. A foreigner wrote back to his people, that in America they "not only allow you to vote, but pay you well for voting," and he saw no joke in his statement.

Closely allied to this menace is another, Roman Catholicism. In 1900, Catholicism outnumbered in fourteen States all other denominations combined, and in 1906 it had lost the ascendancy in but two States while gaining it in four others. Twenty-three states have each over 100,000 Roman Catholics, three have 1,000,000 each, and one State has over 2,000,000. Thirty-six and seven-tenths per cent. of

all church members in the United States in 1906 were Roman Catholics, showing a net increase of 93.5 per cent. in sixteen



A Mexican Sunday at Home.

years, against an increase of 44.8 per cent. by Protestant churches for the same period.

If the salvation of the souls of the foreigners and Roman Catholics in Brazil, Mexico, and other distant nations challenge our very best efforts, then how much more in our homeland, when added to the salvation of their souls is the preservation of ourselves and our children from a like pitiable condition.

The Interdenominational Committee on Home Mission Week in November last could send out no more appropriate message from New York City than the one printed in large letters across its literature: "To enlighten the world, enlighten America."

That we have over-emphasized Foreign Missions, we do not claim—we most certainly have not; but in the light of innumerable facts it is beyond debate that we have under estimated Home Missions. We are neglecting it to our own peril, and the weakening of the one department that must carry the load of every Christian work undertaken by the Church. The field is the world, and in saving others let us beware lest we fail to save ourselves.

*Savannah, Ga.*

## HOW NEW SITUATIONS ARE MET AT THE TEXAS-MEXICAN INDUSTRIAL INSTITUTE

REV. J. W. SKINNER, D. D.

**J**ANUARY 1st closed the initial period of three months for this institution of our Church. This school for the industrial education of Mexican youth is now an established fact. The "how" to carry out the intention of such a school is as yet an experiment. Difficulties are as plentiful as prickles on a Texas cactus. The unexpected is in daily evidence. What is best to do at any particular time, that occasion must determine.

The institute has a very definite purpose in view, but the "how to do it" is another story. Dealing with Mexican children in an industrial school is a different proposition from that of an ordinary school for American children.

Besides individual peculiarities, there are inherited racial prejudices, and a viewpoint of education shared by many Americans sufficient to upset a temple full of pedagogical idols. One persistent notion is that education is a gateway of escape from work. The Texas-Mexican Institute stands for the proposition that education is to qualify men and women for useful service—and that a skilled hand, guided by a trained mind, and calloused through honest toil, is a badge of the noblest life.

These statements are due the Church because "goody-goody" boys and girls are not in our school. Tex-Mex has not set itself the task of trying to manufacture wooden angels, but of furnishing an opportunity for ordinary Mexican boys and girls to grow right ideas of life, and attain some skill in the use of their own hands and the tools of the farmer and the mechanic.

In the first three months we, the management, have made several blunders. The general policy works, but some parts of the machine, the little wheels, require

smoothing and fitting a wee bit. The schedule for a day's turmoil is our best report:

6:30 A. M.	.....Breakfast.
7:00 to 8:00 A. M.	.. An open period.
8:00 to 11:00 A. M.	... Recitations and study.
11:00 to 11:30 A. M.	... Military drill.
11:30 to 12:00 M.	.... Recreation.
12:00 Noon	.....Dinner.
1:00 to 5:00 P. M.	... Farm work period.
5:00 to 6:00 P. M.	.... Recreation.
7:00 to 8:30 P. M.	.... Assisted study period.
9:00 P. M.	.....Bed-time.
9:30 P. M.	.....Lights out.
10:30 A. M.	Sunday Church service.
3:00 P. M.	.....Sunday School.
7:30 P. M.	.....C. E. Society.

The daily chapel service consists of two gospel hymns sung in Spanish, Scripture reading in Spanish by a student, prayer in English by the president. Monday forenoon is a holiday. The average student age is about sixteen years. All classes are taught in English. Two students are doing work equivalent to that of the eighth grade; four, work of the third and fourth grade; the others that of the first and second grades.

In the farm work each boy has done grubbing and clearing on the new land, averaging an acre each. The girls have been instructed in domestic work. The boys' work has been varied with fence building, shed building, preparing the poultry department, digging ditches for the water supply system, piling and burning cotton stalks, caring for the winter garden, preparing cold frames for tomato, cabbage, cauliflower, pepper, egg plants, etc., planting nursery stock and mulberry



cuttings with numerous side lines, such as breaking young mules, gentling and milking fresh cows, catching colds and taking medicine.

All told, this infantile institution has had a full nverage of experiences incident to the first three months of existence. It thinks itself a fairly lusty youngster. It

cannot walk alone, not even toddle, but there is no impairment of its vocal organs.

What do we need from the Church? What does a three months old child need from its mother? *Nourish us, love us, pray for us.*

*Kingsville, Texas.*

TREASURER'S REPORT OF HOME MISSIONS

For Month Ending January 31, 1913

RECEIPTS.

	1913.	1912.	Increase.
Total Receipts for January .....	\$11,292 38	\$11,244 01	\$ 48 37
APRIL 1ST TO JANUARY 30TH.			
	1913.	1912.	Increase.
From Churches .....	\$58,154 34	\$49,476 07	\$ 8,678 27
" Sabbath-Schools .....	4,206 76	2,430 40	1,776 36
" Missionary Societies .....	4,937 96	4,815 34	122 62
" Individuals .....	17,516 93	12,953 24	4,563 69
" Legacies .....	4,680 23	984 03	3,696 20
" Interest .....	3,874 36	2,872 02	1,002 34
" Literature .....	140 59	91 11	49 48
Total .....	\$93,511 17	\$73,622 21	\$19,888 96

A. N. SHARP, *Treasurer.*

HOME MISSION PROGRAM

GIVING AND WITHHOLDING.

THE SEA OF GALILEE AND THE DEAD SEA.

There is a sea which day by day  
Receives the rippling rills  
And streams which flow from the wells of God  
Or spring from cedared hills;  
But what it thus receives it gives  
With glad, unsparing hand,  
And a stream more wide, with a deeper tide,  
Pours out to a lower land.  
But does it lose by giving? Nay;  
Its shores and beauty see—  
The life and health and bounteous wealth  
Of Galilee.

There is a sea which day by day  
Receives a fuller tide;  
But all its store it keeps, nor gives  
To shore nor sea beside.  
What gains its grasping greed? Behold  
Barrenness round its shore!  
Its fruits of lust but apples of dust,  
Rotten from rind to core.  
Its Jordan waters, turned to brine,  
Lie heavy as molten lead,  
And its awful name doth ever proclaim  
That sea is Dead!

—Selected.

All recite together the Apostles' Creed.

Prayer—For all the work of our Church, and our share in it.

Transaction of Business.

Hymn 583—"Revive Thy Work, O Lord."

Read Responsively—Isaiah 44: 3-18.

A Map Talk on the Texas-Mexican Presbytery.

The Inadequate Gospel-Guard at "The Pass."

Recitation—Poem.

A Redeemed Life—A Mexican Jerry McAnley.

How the Wives of our Native Evangelists Help in the Work.

Hymn 154—Thy Life was Given for Me.

Prayer—For our American and Native Evangelists among the Mexicans in Texas; that the Church (and ourselves) may respond to the needs of the work; and that through this Mission many souls may turn from their idols to serve the living God.

NOTES.

Under "Transaction of Business" have end-of-the-year reports from the various officers; and make plans for a forward step in the coming ecclesiastical year. Especially urge subscription to the Church publications as a means to greater interest and zeal.

Send to Drawer 1686, Atlanta, Ga., for Mrs. Campbell's leaflet describing the various fields in the Texas-Mexican work, and if the Society does not already possess them, add twenty-five cents for the set of six Home Mission charts, which includes a map of the Texas-Mexican Presbytery.

If the Week of Prayer for Home Missions was not observed in February, be sure to observe it in March. See the February SURVEY for suggested program. Send ten cents to the Atlanta office for necessary leaflets, and state how many copies are needed of the attractive program, which is furnished free.

## BOOK REVIEWS

*English for Coming Americans.* By Peter Roberts, Ph. D. Pp. 86. Young Men's Christian Association Press, New York.

A valuable department of the work of the Y. M. C. A. in America is the classes that are held in many large centers where foreigners are congregated, for the teaching of English to young men of various nationalities. Dr. Peter Roberts, International Secretary, who has for some years had charge of the work of the Y. M. C. A. among foreigners in the United States, has direction of these classes.

Knowing the difficulties under which a teacher must labor who has in his class young men speaking six or seven different languages, or even one or two; knowing also the varying abilities of the students, the lack of education in many instances, and being in full sympathy with these strangers who have come to begin a new life in a new land, besides being himself a linguist and a skilled teacher, no one could be found more competent than Dr. Roberts to prepare a textbook for teachers of such classes.

The method used is oral instruction, the method by which children unconsciously ac-

quire their mother tongue, and it practically does away with much tiresome study that makes results so slow in being seen. His



A citizenship class of the Y. M. C. A. for foreigners.

three principles, briefly, are: Trust the ear, the receptive organ of language, using the eye and hand only as aids. Find your point of contact in the daily experience of the foreigner, and lead him as speedily as possible into touch with the language of daily life. Remember that the minds of all men operate in accordance with the same natural laws.

Truly this is a "wonder book," which will be of inestimable value to any one who contemplates teaching English to adult foreigners.

## CAN YOU TELL ?

Answers to all these questions will be found in the Home Mission Department

1. What children were tied to the back seat of the buggy?
2. Where are Presbyterian "circuit riders" needed?
3. Through what "pass" do 30,000 Mexicans go annually?
4. What place was said to be a "section of Russia not yet annexed?"
5. When were three Mexican Protestant families used as a foundation for a church?
6. Where were Christmas exercises a golden opportunity for preaching the Gospel?
7. Who may be called "a sample of grace?"
8. How does lack of proper equipment retard Home Mission work?
9. What suggestions are made to wives of Mexican pastors?
10. Where have there been "stumbles" in the work?
11. What Christian Endeavor Society helped in improvements on a church?
12. Who gave to the Spanish-speaking people the best translation of the Bible in their tongue?
13. Tell how a Mexican convert was followed up, and the result.
14. What is a noted honey-producing section?
15. Where are difficulties as plentiful as prickles on a Texas cactus?

WITH  
OUR

# JUNIORS

## LETTING HER LIGHT SHINE

MRS. R. D. CAMPBELL.

**T**HE little girl about whom I want to tell you, Dolores, was born near Laredo, Texas, and lived with her mother and sister and half-brother. She might be described as fat, good natured and full of fun.

As Dolores' family was poor, she lived with an American family and worked as general help. She joined the church when about twelve years old, and attended the Mission School when she could. Her delight was to sing, and her sweet, clear voice was often heard leading the Gospel hymns.

In the winter of 1904 she and her only sister were stricken with yellow fever and pneumonia. Both were very ill, and in a few days the little sister was at rest, but Dolores lived, and a month later was told that Otila had been taken.

She was deeply grieved, but now became all the more attached to her mother, and a more devoted Christian, very anxious to do all she could for her church. But she was to be tested yet further, for in about two years she lost her mother. Still her faith was too firm to be shaken.

Her half-brother was a Christian, but lived in a town where no other Christians lived, and he had married a Romanist. Dolores went to live in her brother's home, and let her light shine for Christ.

After several months the evangelist of that section visited the town, and such a cordial reception! How glad Dolores was to see him and his wife, how she worked to gather a congregation. That night about forty listened to a sermon, the first most of them had ever heard. Dol-

ores said, "If I can just have a church here, I shall be satisfied." Each month the evangelist preached there, and Dolores worked and visited and sang. Remember, she was only a young girl of fifteen, and many have said: "What can a child like



Mexican boys and girls.

that do in a place where there are no Christians?" But Dolores lived and sang her religion.

The next Christmas she was sent for to attend the Christmas exercises in Laredo, and the family with whom she had lived and who were very fond of her, invited her to come and stay with them.



But her reply was: "I can't leave our little Sunday School here. We, too, are going to have a tree, our program is all ready!" She had taught the Sunday School and drilled the children, and now was ready for a tree.

Think how much she would have enjoyed the big tree and the celebration in her home church. But Dolores' religion was not to enjoy herself, it was to live for others.

The people at Laredo realized her self-sacrifice, and determined to surprise her; sent a big box of toys, games, books, candy, etc., to the little Sunday School that was not yet one year old, and had never had a tree.

In 1908 a church was organized with sixteen members and named, "The Good Shepherd." But in the mean time, the good women by working and denying themselves, had bought an organ for their services.

Everyone concedes that largely through the efforts and work of this young Mexican girl was the church built up. Dolores still lives and works for her church. She is one of the many Mexicans in Texas who is using her talents and her limited education to extend the Gospel—serving her people and letting her light shine for the Master.

When we can reach out and train the hundreds of bright girls and boys and send them back among their own people,

then we can expect to see the work go forward with bounds.

The Texas-Mexican Industrial Institute will educate them in larger numbers



Five little Campbells.

as soon as it is better equipped. The boys and girls are here by the thousands to be educated. Will you do your part for them?

Who wants to educate a boy or girl and feel that he is training a Christian worker to be a missionary to the Mexicans in Texas? Pray God to long spare Dolores to the work she is doing, and to raise up many others to do a like work for Him.

*Beeville, Texas.*



## WHAT CAN I DO FOR CHRIST?

What can I do for Christ to-day,

Whose love, so patient, pure, and wise,  
Shines a bright, unchanging ray

Through all my journey to the skies?

His work shall be my pleasant task,

Who never turned a child away,  
And every morn I will ask,

"What can I do for Christ to-day?"

—*Junior Missionary Magazine.*

## THE RANCH WORK

MRS. E. TREVINO.

THE rural work is different in some respects from the work in the cities. The people are surrounded by many different circumstances. For example, in the cities you can make visits of any character in the morning from nine to half-past eleven and from two to five in the afternoon; but on the ranches, at least here in Texas, it is very different. Most of the Mexicans are farmers, so they have to go to work very early in the morning and come back home very late in the evening.

Speaking in a general way, every visit to the country people means a preaching service. Otherwise, the visit will accomplish very little.

There are two seasons in the year when if you make visits during the day, it will be not a wonder that you find at home only the dogs to seare you because men, women and children are on the farms chopping or picking cotton.

From hence, if you wish to visit a family and talk with them about religion, it is necessary to expend at least a part of one night. You have to start in the afternoon and travel from six to fif-



Rodolfo and Beatriz Trevino, twin children of Rev. and Mrs. Elias Trevino.



With her Matate, or stone, on which cereals are ground to meal, the Mexican woman in the interior is independent of the mills.

teen miles to some ranch, wait there till dark when the people come from the fields, and wait an hour or more till the supper is finished, wait another

hour to give the family time to get through with the kitchen work, and for the neighbors to come to the service.

About nine o'clock the service will begin to last about an hour. After the service is over it is necessary to spend another hour talking with the people and becoming little by little familiar to them, and so have access to them.

About eleven o'clock it is time to start back home, and just a little after will begin a real fight with Morpheus, who will try time after time to close the eyes of the preacher, but specially of his wife and family when they are with him, and the preacher is compelled to tie with ropes the back seat of the buggy so the little children would not fall, as they are sound asleep. After midnight home is reached, having made only one visit but preached to several persons. This is one of the instances in which the ranch work is different from the work in the cities.

*San Marcos, Texas.*

## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [34]  
IBANCHE. 1897.

\*Rev. and Mrs. J. McC. Sieg.  
Rev. and Mrs. A. L. Edmiston (c).  
Rev. and Mrs. A. A. Rochester (c).

## LUEBO. 1891.

\*Rev. W. M. Morrison.  
Rev. and Mrs. Motte Martin.  
Dr. and Mrs. L. J. Coppedge.  
Rev. and Mrs. L. A. DeYampert (c).  
Miss Maria Fearing (c).  
Rev. and Mrs. C. L. Crane.  
Mr. T. J. Arnold, Jr.

## MUTOTO.

Rev. and Mrs. Geo. T. McKee.  
Rev. Robt. D. Bedinger.

## E. BRAZIL MISSION. [15]

## LAVRAS. 1893.

Rev. and Mrs. S. R. Gammon.  
Miss Charlotte Kemper.  
Miss Ruth See.  
Mr. and Mrs. A. F. Shaw.  
Mrs. D. G. Armstrong.  
\*Rev. H. S. Allyn, M. D.  
\*Mrs. H. S. Allyn.  
Mr. and Mrs. C. C. Knigbt.  
\*Mr. and Mrs. B. H. Hunnicutt.  
Miss R. Caroline Kilgore.

## ALTO JEQUITIBA. 1900.

Mrs. Kate B. Cowan.

## W. BRAZIL MISSION. [10]

## ITU. 1909.

Rev. and Mrs. Jas. P. Smith.

## DRAGANCA. 1869.

Rev. and Mrs. Gaston Boyle.

## CAMPINAS. 1907.

\*Rev. and Mrs. J. R. Smith.

## ITAPETININGA.

Rev. and Mrs. R. D. Daffin.

## DESCALVADO. 1908.

Rev. and Mrs. Alva Hardie.

## N. BRAZIL MISSION. [11]

## FORALEZA. 1882.

\*Mrs. R. P. Bulrd,  
Fredericksburg, Va.

## GARANHUNS. 1895.

Rev. and Mrs. G. E. Henderlille.  
Rev. and Mrs. W. M. Thompson.

## PERNAMBUCO. 1873.

Miss Eliza M. Reed.  
Miss Margaret Douglas.  
Miss Edmonia R. Martin

## CANHOTINHO.

Dr. G. W. Butler.  
Mrs. G. W. Butler

## NATAL.

Rev. and Mrs. W. C. Porter.

## MID-CHINA MISSION. [72]

## TUNGHIANG. 1904.

\*Rev. and Mrs. J. Y. McGlinnle.  
Rev. and Mrs. H. Maxey Smith.

Miss R. Elinore Lynch.  
Miss Kittle McMullen.

## HANGCHOW. 1867.

Rev. and Mrs. J. L. Stuart, Sr.  
Miss E. B. French.  
Miss Emma Boardman.  
Miss Mary S. Mathews.  
Rev. and Mrs. George Hudson.  
Miss Venie J. Lee, M. D.  
Rev. and Mrs. Warren H. Stuart.  
Miss Annie R. V. Wilson.  
Miss Rebecca E. Wilson.  
Rev. and Mrs. R. J. McMullen.

## SHANGHAI.

\*Rev. and Mrs. S. I. Woodbridge.

## KASHING. 1895.

\*Rev. and Mrs. W. H. Hudson.  
Dr. and Mrs. W. H. Venable.  
Rev. and Mrs. J. M. Blain.  
Miss Elizabeth Talbot.  
\*Mr. and Mrs. H. B. Vanvalkenburgh.  
Rev. and Mrs. Lowry Davis.  
Miss Irene Hawkins.  
Miss Mildred Watkins.  
Dr. and Mrs. A. C. Hutcheson.  
Miss Elizabeth Corbier.

## KIANGYIN. 1895.

\*Rev. and Mrs. L. I. Moffett.  
Rev. and Mrs. Lucy L. Little.  
\*Dr. and Mrs. Geo. C. Worth.  
Mr. and Mrs. Andrew Allison.  
Miss Rida Jourolman.  
Miss Anna McG. Sykes.  
Miss Ida M. Albaugh.  
Miss Carrie L. Moffett.

## NANKING.

Rev. and Mrs. J. L. Stuart, Jr.  
Dr. and Mrs. R. T. Shields.  
Rev. and Mrs. P. F. Price.  
Rev. C. H. Smltb.

## SOOCHOW. 1872.

Mrs. H. C. DuBose.  
Rev. J. W. Davis.  
Dr. and Mrs. J. R. Wilkinson.  
Dr. J. P. Mooney.  
Miss S. E. Fleming.  
\*Miss Addie M. Sloan.  
\*Miss Gertrude Sloan.  
\*Mrs. M. P. McCormick.  
Rev. and Mrs. P. C. DuBose.  
Rev. R. A. Haden.  
\*Mrs. R. A. Haden.  
Miss Lillian C. Wells.

## NORTH KIANGSU MISSION. [60]

## CHINKIANG. 1883.

Rev. and Mrs. A. Sydenstricker.  
\*Rev. and Mrs. J. W. Paxton.  
\*Rev. and Mrs. D. W. Richardson.  
Rev. and Mrs. J. C. Crenshaw.  
Rev. and Mrs. O. V. Armstrong.  
Rev. and Mrs. Thos. L. Harnsberger

## TAICHOW. 1908.

\*Rev. and Mrs. C. N. Caldwell.

## HSUCHOW-FU. 1897.

Rev. Mark B. Grier.  
Mrs. Mark B. Grier, M. D.  
\*Dr. and Mrs. A. A. McFayden.  
\*Rev. and Mrs. Thomas B. Grafton.  
Rev. and Mrs. Geo. P. Stevens.  
Rev. F. A. Brown.  
Miss Charlotte Thompson.

## HWAIAINFU. 1904.

Rev. and Mrs. H. M. Woods.  
Miss Josephine Woods.  
Rev. O. F. Yates.

## YENCHENG. 1909.

Rev. and Mrs. H. W. White.  
Rev. and Mrs. C. F. Hancock.  
\*Dr. R. M. Stephenson.  
Miss Esther H. Morton.  
Dr. and Mrs. Wm. Malcolm.

## SUCHIEN. 1893.

Dr. and Mrs. J. W. Bradley.  
Rev. B. C. Patterson.  
Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. F. Junklu.  
Mr. H. W. McCutchan.  
Miss Mada McCutchan.  
Miss M. M. Johnston.  
Miss B. McRobert.

## TSING-KIANG-FU. 1887.

Rev. and Mrs. J. R. Grabam, Jr.  
Dr. and Mrs. James B. Woods.  
Rev. and Mrs. A. A. Talbot.  
Miss Jessie D. Hall.  
Miss Ellen Baskervill.  
Miss Sallie M. Lacy.  
Miss Nellie Sprunt.  
Rev. Lyle M. Moffett.

## HAICHOW. 1908.

Rev. and Mrs. J. W. Vinson.  
L. S. Morgan, M. D.  
Mrs. L. S. Morgan, M. D.  
Rev. and Mrs. A. D. Rice.

## CUBA MISSION. [10]

## CARDENAS. 1899.

Mrs. J. G. Hall.  
Rev. and Mrs. R. L. Wharton.  
Miss M. E. Cragg.  
Mr. and Mrs. E. R. Sims.

## CAIBARIEN. 1891.

Miss Edith McC. Houstou.  
Miss Mary Alexander.

## PLACETAS. 1909.

Rev. and Mrs. H. F. Beatty.

## JAPAN MISSION. [35]

## KOBE. 1890.

Rev. and Mrs. S. P. Fulton.  
Rev. and Mrs. H. W. Myers.  
Rev. and Mrs. W. McS. Buchanan.

## KOCHI. 1885.

Rev. and Mrs. W. B. McIlwaine.  
Rev. and Mrs. H. H. Munroe.  
Miss Estelle Lumpkin.  
Miss Annie H. Dowd.  
Miss Sala Evans.

## NAGOTA. 1867.

Rev. and \*Mrs. W. C. Buchanan.  
Miss Charlotte Thompson.  
Miss Lella G. Kirtland.  
\*Rev. and Mrs. R. E. McAlpine.

## MUSAKI. 1898.

\*Rev. and Mrs. J. W. Moore.

## TAKAMATSU. 1898.

\*Rev. and Mrs. S. M. Erickson.  
Rev. and Mrs. A. P. Hassell.  
Miss M. J. Atkinson.

## TOKUSHIMA. 1889.

Rev. and Mrs. C. A. Loggan.  
Miss Lillian W. Curd.  
Rev. and Mrs. H. C. Ostrom.



## MISSIONARIES—Continued

## TOYOHASHI. 1902.

Rev. and Mrs. C. K. Chumling.

## OKAZAKI 1912.

Miss Florence Patton.  
Miss Annie V. Patton.

## KOREA MISSION.

[68]

## CHUNJU. 1896.

Rev. and Mrs. L. B. Tate.  
Miss Mattie S. Tate.  
Dr. and Mrs. T. H. Daniel.  
Rev. and Mrs. L. O. McCutchen.  
Miss Sadie Buckland.  
Rev. and Mrs. W. M. Clark.  
Rev. and Mrs. W. D. Reynolds.  
Miss Susanne A. Colton.  
Rev. S. D. Winn.  
Miss Emily Winn.  
Miss E. E. Kestler.

## KUNSAN. 1896.

Rev. and Mrs. Wm. F. Bull.  
Miss Julia Dysart.  
Miss Anna M. Redinger.  
Mr. and Mrs. W. A. Venable.  
Dr. and Mrs. J. B. Patterson.  
Rev. and Mrs. J. K. Parker.  
Rev. John McEachern.

## KWANGJU. 1898.

\*Rev. and Mrs. Eugene Bell.  
Rev. S. K. Dodson.  
Miss Mary L. Dodson.  
\*Mrs. C. C. Owen.  
Rev. and Mrs. L. T. Newland.  
Miss Ella Graham.  
Dr. and Mrs. R. M. Wilson.  
Miss Anna McQueen.  
Rev. and Mrs. J. V. N. Talmage.  
Rev. and Mrs. Robert Knox.  
Mr. and Mrs. M. L. Swinehart.  
Mr. William P. Parker.  
Dr. and Mrs. R. S. Leadingham.

## NOKPO. 1898.

Rev. and Mrs. H. D. McCaille.  
Miss Julia Martin.\*Rev. and Mrs. W. B. Harrison.  
Rev. and Mrs. J. S. Nisbet.  
Dr. and Mrs. M. C. Harding.  
Miss Ada McMurphy.  
Miss Elsie J. Shepling.  
Miss Lillie O. Lathrop.

## BOONCHUN. 1913.

Rev. and Mrs. J. F. Preston.  
Rev. and Mrs. R. T. Colt.  
Miss Meta L. Biggar.  
Mr. and Mrs. F. M. Eversole.  
Miss Lavelle Dapuy.  
Miss Anna L. Greer.  
Rev. and Mrs. C. H. Pratt.  
Dr. and Mrs. H. L. Timmons.

## MEXICO MISSION [12]

## LINARES. 1887.

Rev. and Mrs. H. L. Ross.  
Mrs. A. T. Graybill.

## MATAMOROS. 1874.

Miss Alice J. McClelland.

## SAN DINITO, TEXAS.

Miss Anne E. Dysart.

## BROWNSVILLE, TEXAS.

Rev. and Mrs. W. A. Ross.

## MONTEMORELOS. 1881.

Mr. and Mrs. R. C. Morrow.

## C. VICTORIA. 1880.

Miss E. V. Lee.

## TULA. 1912

Rev. and Mrs. J. O. Shelby.

## UNASSIGNED LIST. [24]

## AFRICA.

Mr. W. L. Hillhouse.  
Rev. and Mrs. A. C. McKinnon.  
Mr. T. C. Vinson.  
Rev. and Mrs. H. M. Washburn.  
Mr. Plumer Smith.  
Rev. and Mrs. J. C. McQueen.Mr. S. H. Wilds.  
Rev. and Mrs. J. W. Allen.  
Rev. and Mrs. N. G. Stevens.

## KOREA

Mr. Wm. A. Linton.  
Miss Lillian Austin.  
Rev. and Mrs. P. B. Hill.

## CHINA.

Mr. and Mrs. J. M. Wilson.

## RETIRED LIST [17]

## AFRICA.

Dr. J. G. Pritchard.

## BRAZIL.

Mrs. F. V. Rodrigues.  
Mrs. R. P. Baird.

## CHINA.

Rev. G. W. Painter, Pulaski, Va.  
Miss M. D. Roe.

## CUBA.

Rev. and Mrs. F. H. Wardlaw.  
Miss Janet H. Houston.  
Rev. and Mrs. J. T. Hall.

## JAPAN.

Miss C. E. Stirling.  
Mrs. L. R. Price.

## KOREA.

Mrs. W. M. Junkin.  
Rev. and Mrs. A. M. Earle.  
Dr. W. H. Forsythe.  
Miss Jean Forsythe.Missions, 10.  
Occupied Stations 52.  
Missionaries, 363.\*On furlough, or in United States.  
Dates opposite names of stations indicate year stations were opened.  
For postoffice address, etc., see below.

## STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Lueho and Mutoto—"Lueho, Congo Belge, Africa, via Antwerp." care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—MID-CHINA MISSION.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsunchon-fu—"Care Southern Presbyterian Mission, Hsunchou-fu, via Chinkiang, China." For Hwaianfou—"Care Southern Presbyterian Mission, Hwaianfou, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuaní—"Camajuaní, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

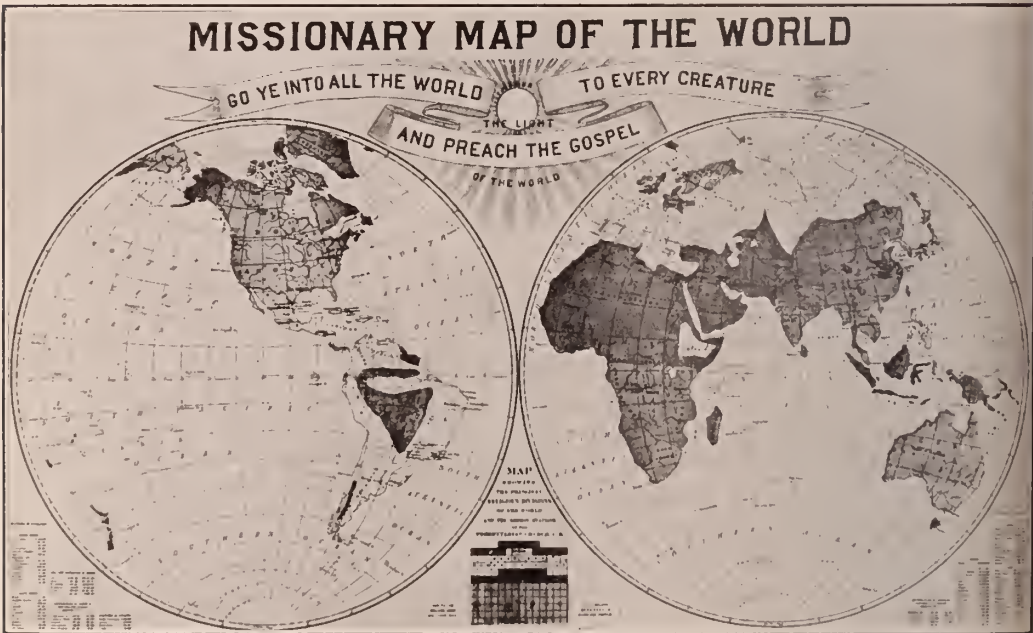
Postage on letters from the United States of America to all Foreign Stations (except those in Mexico and Cuba) is five cents U. S. stamps for the first ounce, and three cents for each additional ounce or fraction thereof; on printed matter, when properly put up, one cent for each two ounces or fraction thereof. To Mexico and Cuba the postage on letters is two cents for each ounce or fraction thereof; on "printed matter," one cent for each two ounces or fraction thereof.

Freight sent to members of the North Kiangsu Mission must be sent care of Foochow & Co., Chinkiang, North Kiangsu, China. Parcels sent by mail other than actual samples, and books must be addressed the same way, and not sent to interior stations. Such parcels must be accompanied by a statement of contents. The Postoffice will furnish these custom declarations on application.

## Form of Legacy to "Executive Committee of Foreign Missions of the Presbyterian Church in the United States." Incorporated.

"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Incorporated under the laws of the State of Tennessee) (here name the amount of the bequest) to be used for the Foreign Mission work of said Church, which is popularly known as the Southern Presbyterian Church."

Legacies of this kind in Mississippi are barred by the Constitution of the State. Gifts before death are safer than legacies.



### A MAP OFFER

Secure This for Your Society.

By a special arrangement, a Missionary Map of the World, reduced fac-simile of which is shown above, will be given free, postpaid, to any society or individual sending ten new annual subscriptions to the "Missionary Survey."

This is the map gotten out by the Executive Committee of Foreign Missions and being sold by them at \$1.00. It is designed for a wall map, size 28 x 46 inches, printed in five colors on paper mounted on cloth. It shows the location and names of our own mission stations, in red, and includes the latest additions of Mutoto in Africa, and Soonchun in Korea.

For the benefit of any who may be unable to secure as many as ten new subscriptions, the map would be sent, postpaid, on the following terms:

9 new subscriptions and one map.....	\$4.60
8 " " " " " " " " " " " " " " " "	4.20
7 " " " " " " " " " " " " " " " "	3.80
6 " " " " " " " " " " " " " " " "	3.40
5 " " " " " " " " " " " " " " " "	3.00
4 " " " " " " " " " " " " " " " "	2.60
3 " " " " " " " " " " " " " " " "	2.20
2 " " " " " " " " " " " " " " " "	1.80
1 " " " " " " " " " " " " " " " "	1.40

Address all orders for "The Missionary Survey" and the map in connection therewith to

**THE MISSIONARY SURVEY,**

Box 1176,  
Richmond, Va.





Princeton Theological Seminary Library



1 1012 01465 1808

**FOR USE IN LIBRARY ONLY**  
**PERIODICALS**

February 1882

